THE
MONTHLY REVIEW,
For AUGUST, 1802.

ART. I. *Mr.* Mackenzie's *Voyages from Montreal through the Continent of North America.*

[*Article concluded from* pp. 225—237.]

THE expedition of Mr. Mackenzie to the Western coast of North America, which is now the object of our attention, was an undertaking more arduous and enterprizing than even his voyage to the North. He begins his relation at Fort *Chepewyan*, from which place he departed in October 1792; and, proceeding along the Unjigah or Peace River, he arrived on the 1st of November at a place called the Forks, where the river branched in two directions, one running towards the South, the other to the West. Keeping in the Western branch, the author landed a few miles beyond the Forks, at a spot to which people had been before sent to make preparations for erecting a house; and here he fixed his residence for the winter. Fork Fort, which was the name given to the place, is in latitude 56° 09′ N. and longitude 117° 35′ W. from Greenwich.

The construction of a fort, storehouses, &c., and the settlement of various matters with the Indians, furnished Mr. M. with employment. Accidents likewise obliged him to make trial of his skill in physic and surgery; and he had the satisfaction of being fortunate in his practice. The following is related among other cases: 'One of the young Indians had lost the use of his right hand by the bursting of a gun, and his thumb had been maimed in such a manner as to hang only by a small strip of flesh. Indeed, when he was brought to me, his wound was in such an offensive state, and emitted such a putrid smell, that it required all the resolution I possessed to examine it. His friends had done every thing in their power to relieve him; but as it consisted only in singing about him, and blowing upon his hand, the wound, as may be well imagined, had got into the deplorable state in which I

found it.' This case, at the risk of his surgical reputation, Mr. M. undertook; and the patient received benefit, and was not ungrateful.

The manners and character of a people seldom appear so strikingly in description as in the relation of particular circumcumstances; and the author's intercourse with the American Indians has enabled him to exemplify this remark in many instances which came under his observation. While at Fork Fort, he says,

'One morning I was awakened to be informed that an Indian had been killed. I accordingly hastened to the camp, where I found two women employed in rolling up the dead body of a man, called the White Partridge, in a beaver robe, which I had lent him. He had received four mortal wounds from a dagger, two within the collar-bone, one in the left breast, and another in the small of the back, with two cuts across his head. The murderer, who had been my hunter throughout the winter, had fled; and it was pretended that several relations of the deceased were gone in pursuit of him. The history of this unfortunate event is as follows:—

'These two men had been comrades for four years; the murderer had three wives; and the young man who was killed, becoming enamoured of one of them, the husband consented to yield her to him, with the reserved power of claiming her as his property, when it should be his pleasure. This connexion was uninterrupted for near three years, when, whimsical as it may appear, the husband became jealous, and the public amour was suspended. The parties, however, made their private assignations, which caused the woman to be so ill treated by her husband, that the paramour was determined to take her away by force; and this project ended in his death.'

Above a month after this catastrophe, a party of Indians, with whom the author had settled for the spring hunting, 'sent to demand rum to drink, that they might have an opportunity of crying for their deceased brother. It would be considered as extreme degradation in an Indian to weep when sober, but a state of intoxication sanctions all irregularities.'

On the 9th May, 1793, Mr. M. departed from the Fort of the Forks, in order to prosecute his Western discovery. The travelling party consisted of ten men (including himself); of which number, two had accompanied him in the former expedition, and two were Indians, intended to serve as hunters and interpreters. The whole were embarked in one canoe, which was twenty-five feet long within, and four feet nine inches broad: at the same time it was so light, that two men could carry it on a good road three or four miles without resting. In this vessel, besides the company, were shipped provisions, ammunition, goods for presents, &c., to the weight of 3000 lbs. They began the 'voyage against a strong current, the *Unjigah*

river

river discharging itself into the Slave-lake to the North-eastward, and the direction pursued by the party being towards the S. W. The country through which they had first passed, the author writes, displayed a succession of the most beautiful scenery which he had ever beheld: but the rapidity of the stream rendered the navigation dangerous, and extremely laborious. In one part of the river, they were obliged to unload four times in the space of two miles, and to carry every thing but the canoe.

'At five we had proceeded to where the river was one continued rapid. Here we again took every thing out of the canoe, in order to tow her up with the line, though the rocks were so shelving as greatly to increase the toil and hazard of that operation. At length, however, the agitation of the water was so great, that a wave striking on the bow of the canoe broke the line, and filled us with inexpressible dismay, as it appeared impossible that the vessel could escape from being dashed to pieces, and those who were in her from perishing. Another wave, however, more propitious than the former, drove her out of the tumbling water, so that the men were enabled to bring her ashore; and, though she had been carried over rocks by these swells which left them naked a moment after, the canoe had received no material injury. The men were, however, in such a state from their late alarm, that it would not only have been unavailing but imprudent to have proposed any farther progress at present, particularly as the river above us, as far as we could see, was one white sheet of foaming water.'

Against such obstacles, however, the perseverance of Mr. Mackenzie at length prevailed. In order to lighten the canoe, most of the party walked. 'Mr. Mackay informed me (says the writer) that, in passing over the mountains, he observed several chasms in the earth that emitted heat and smoke, which diffused a strong sulphureous stench. I should have visited this phenomenon, if I had been sufficiently qualified as a naturalist to have offered scientific observations thereon.'

On June 12th, they reached the head of the *Unjigah* river, at what the author believes to be its most Southern source. They procured a guide in the route; and here they found a carrying place that led, at 817 paces distance, to a small lake, whence they arrived at another river, the current of which was soon found to take a Southern direction. Mr. M. has supposed this to be the *Columbia*, or a branch of that river. In descending this stream, the voyagers very narrowly escaped being wrecked: but, were we to extract the passage, or to be more particular in the description of the route, we should too much lengthen our account. From information which Mr. M. acquired from the Indians with whom he met, he learned that, at some distance to the westward of the river which they were

navigating, there was another which led to the sea: 'I called those of my people about me,' he says, 'who had not been present at my consultation with the natives; and after passing a warm eulogium on their fortitude, patience, and perseverance, I stated the difficulties that threatened our continuing to navigate the river, the length of time it would require, and the scanty provision we had for such a voyage: I then proceeded for the foregoing reasons to propose a shorter route, by trying the over-land road to the sea.' This proposition was zealously adopted by all.—They were obliged to remount the stream, in order to regain a station more convenient for depositing such things as they could not carry with them, than the place at which they had formed the resolution; and their canoe had suffered so much damage, that it became necessary to build a new one. This, however, was a work of only three days. The canoe was placed under a covering of small trees and branches, and with it were put many other things: but the provisions and gun-powder were left in more secure hiding-places.

On July 4th, they began their journey by land. The distance to the Western river was, in a straight line, above 100 miles: but, by the circuitous route which they were obliged to take, the length of their march was much increased. They procured guides from among the natives, and travelled in frequented paths, but heavily laden, with their arms, provisions, and other baggage. 'Each of the Canadians had a burden of about ninety pounds, with a gun and some ammunition.'

We have before remarked the effect of travelling on the appetite; and we now find that it was not less favourable to sleep:

'As we must have been (says Mr. M.) in a most unfortunate predicament, if our guides should have deserted us in the night; by way of security, I proposed to the youngest of them to sleep with me, and he readily consented. These people have no covering but their beaver garments; and that of my companion was a nest of vermin. I, however, spread it under us, and, having laid down upon it, we covered ourselves with my camblet cloak. My companion's hair being greased with fish-oil, and his body smeared with red earth, my sense of smelling, as well as that of feeling, threatened to interrupt my rest; but these inconveniences yielded to my fatigue, and I passed a night of sound repose.'

In this part of the journey, the natives were comparatively numerous.—We insert the following paragraph, which here occurs, because it communicates information which may be of essential service to distressed travellers:—'We proceeded on our journey accompanied by the Indian and his two sons. As I did not want the younger, and should be obliged to feed him, I re-

I requested of his father to leave him, for the purpose of fishing for the women. He replied, that they were accustomed to fish for themselves, and that I need not be apprehensive of their encroaching upon my provisions, as they were used to sustain themselves in their journeys on herbs, and the inner tegument of the bark of trees, for the stripping of which he had a thin piece of bone, then hanging by his side. The latter is of a glutinous quality, of a clammy, sweet taste, and is generally considered by the more interior Indians as a delicacy, rather than an article of common food.'

When the travellers arrived at the Western river, the first habitations which they saw belonged to Indians of a tribe which do not eat flesh. The guide, having gone before, had prepared for the travellers a friendly reception.

'These people indulge an extreme superstition respecting their fish, as it is apparently their only animal food. Flesh they never taste; and one of their dogs, having picked and swallowed part of a bone which he had left, was beaten by his master till he disgorged it. One of my people also having thrown a bone of the deer into the river; a native, who had observed the circumstance, immediately dived and brought it up, and, having consigned it to the fire, instantly proceeded to wash his polluted hands.

'As we were still at some distance from the sea, I made application to my friend to procure us a canoe or two, with people to conduct us thither. After he had made various excuses, I at length comprehended that his only objection was to the embarking venison in a canoe on their river, as the fish would instantly smell it and abandon them, so that he, his friends, and relations, must starve. I soon eased his apprehensions on that point, and desired to know what I must do with the venison that remained; when he told me to give it to one of the strangers whom he pointed out to me, as being of a tribe that eat flesh.'

The language of these Indians was totally different from any which the author had before heard.—After having made presents to their host, who had provided for them two canoes, the travellers embarked, accompanied by seven of the natives. 'I had imagined,' says Mr. M., 'that the Canadians were the most expert canoe-men in the world, but they acknowledged themselves inferior to these people in conducting those vessels.'

During the remainder of the passage towards the sea, the voyagers were kept in a state of constant apprehension, and were frequently in situations from which it required the utmost exertions of their vigilance and resolution to extricate themselves. At a place which Mr. M. has distinguished by the appellation of the *Friendly Village*, the circumstances of their entertainment were not at first of the most encouraging kind.

'We were informed that we must land, as the village was only at a short distance.—Some of the Indians ran before us, to announce our approach; when we took our bundles and followed. We had walked along a well-beaten path, through a kind of coppice, when we were informed of the arrival of our couriers at the houses, by the loud and confused talking of the inhabitants. As we approached the edge of the wood, and were almost in sight of the houses, the Indians who were before me made signs for me to take the lead, and that they would follow. The noise and confusion of the natives now seemed to increase; and when we came in sight of the village, we saw them running from house to house, some armed with bows and arrows, others with spears, and many with axes, as if in a state of great alarm. This very unpleasant and unexpected circumstance, I attributed to our sudden arrival, and the very short notice of it which had been given them. At all events, I had but one line of conduct to pursue, which was to walk resolutely up to them, without manifesting any signs of apprehension at their hostile appearance. This resolution produced the desired effect; for, as we approached the houses, the greater part of the people laid down their weapons, and came forward to meet us. I was, however, soon obliged to stop, from the number of them that surrounded me. I shook hands, as usual, with such as were nearest to me; when an elderly man broke through the crowd, and took me in his arms; another then came, who turned him away without the least ceremony, and paid me the same compliment. The latter was followed by a young man, whom I understood to be his son. These embraces, which at first rather surprised me, I soon found to be marks of regard and friendship. The crowd pressed with so much violence and contention to get a view of us, that we could not move in any direction. An opening was at length made to allow a person to approach me, who the old man made me understand was another of his sons. I instantly stepped forward to meet him, and presented my hand; whereupon he broke the string of a very handsome robe of sea-otter skin, which he had on, and covered me with it. This was as flattering a reception as I could possibly receive, especially as I considered him to be the eldest son of the chief. Indeed it appeared to me that we had been detained here for the purpose of giving him time to bring the robe with which he had presented me.

'The chief now made signs for us to follow him, and he conducted us through a narrow coppice, for several hundred yards, till we came to an house built on the ground, which was of larger dimensions, and formed of better materials than any I had hitherto seen; it was his residence. We were no sooner arrived there, than he directed mats to be spread before it, on which we were told to take our seats, when the men of the village, who came to indulge their curiosity, were ordered to keep behind us. In our front other mats were placed, where the chief and his counsellors took their seats. In the intervening space, mats, which were very clean, and of a much neater workmanship than those on which we sat were also spred, and a small roasted salmon placed before each of us.'—

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'In this situation we remained upwards of three hours, and not one of the curious natives left us during all that time, except a party of ten or twelve of them whom the chief ordered to go and catch fish, which they did in great abundance, with dipping nets, at the foot of the Weir.'

The travellers remained all night at this village; and soon after they had retired to rest, the chief came to Mr. M. and requested him to accept his bed-companion: but, notwithstanding repeated intreaties on the part of the chief, this offering of hospitality was not accepted.

'The village consisted of four elevated houses, and seven built on the ground, besides a considerable number of other buildings or sheds, which are used only as kitchens, and places for curing their fish. The former are constructed by fixing a certain number of posts in the earth, on some of which are laid, and to others are fastened, the supporters of the floor, at about twelve feet above the surface of the ground: their length is from an hundred to an hundred and twenty feet, and they are about forty feet in breadth. Along the centre are built three, four, or five hearths, for the two-fold purpose, of giving warmth, and dressing their fish. The whole length of the building on either side is divided by cedar planks into partitions or apartments, of seven feet square, in the front of which there are boards, about three feet wide, over which, though they are not immovably fixed, the inmates of these recesses generally pass, when they go to rest.'

In the morning, the chief complained of a pain in the breast, and the author gave him a few drops of Turlington's balsam on a piece of sugar: which immediately procured him the offer of another patient.

'The chief requested me to follow him, and conducted me to a shed, where several people were assembled round a sick man, who was another of his sons. They immediately uncovered him, and shewed me a violent ulcer in the small of his back, in the foulest state that can be imagined. One of his knees was also afflicted in the same manner. This unhappy man was reduced to a skeleton, and, from his appearance, was drawing near to an end of his pains. They requested that I would touch him, and his father was very urgent with me to administer medicine; but he was in such a dangerous state, that I thought it prudent to yield no farther to the importunities than to give the sick person a few drops of Turlington's balsam in some water. I therefore left them, but was soon called back by the loud lamentations of the women, and was rather apprehensive that some inconvenience might result from my compliance with the chief's request. On my return I found the native physicians busy in practising their skill and art on the patient. They blew on him, and then whistled; at times they pressed their extended fingers with all their strength on his stomach; they also put their forefingers doubled into his mouth, and spouted water from their own with great violence into his face. To support these operations the

wretched sufferer was held up in a sitting posture; and when they were concluded, he was laid down and covered with a new robe made of the skin of a lynx. I had observed that his belly and breast were covered with scars, and I understood that they were caused by a custom prevalent among them, of applying pieces of lighted touch-wood to their flesh, in order to relieve pain or demonstrate their courage. He was now placed on a broad plank, and carried by six men into the woods, where I was invited to accompany them. I could not conjecture what would be the end of this ceremony, particularly as I saw one man carry fire, another an axe, and a third dry wood. I was, indeed, disposed to suspect that, as it was their custom to burn their dead; they intended to relieve the poor man from his pain, and perform the last sad duty of surviving affection. When they had advanced a short distance into the wood, they laid him upon a clear spot, and kindled a fire against his back; when the physician began to scarify the ulcer with a very blunt instrument, the cruel pain of which operation the patient bore with incredible resolution. The scene afflicted me, and I left it.'

Mr. Mackenzie learnt, in his return from the sea-coast, that the poor man had died under this treatment.

From the Friendly Village, the travellers were furnished with another canoe, and proceeded with the stream towards the sea. At one house where they stopped, some of the women were employed in beating and preparing the inner rind of the cedar bark, to which they gave the appearance of flax. Others were spinning with a distaff and spindle. One of them was weaving a robe of this substance, intermixed with stripes of the sea-otter skin, on a frame of adequate contrivance, which was placed against the side of the house. The men were fishing with drag-nets between two canoes.—After this account of their employments, many readers, we apprehend, will have a more respectful opinion of the state of the arts and manufactures among the natives of North America, than they have been accustomed to entertain.

On July the 20th, Mr. M. and his companions arrived at an arm of the sea; and on the 21st they were near a cape which was seen by Captain Vancouver, and by him named *Cape Menzies*, the arm of the sea being that which he has called the *Cascade Canal*. This was the farthest of their progress to the West; and at this station the latitude was 52° 21′ N., and the longitude, calculated from the mean of two emersions of Jupiter's satellites, 128° 02′ W., which is something more West than *Cape Menzies* is placed in the chart of Captain Vancouver.

We shall select one more from among the instances of unpleasant situations to which the travellers were exposed, in their expedition to the sea;

'Under the land we met with three canoes, with fifteen men in them, and laden with their moveables, as if proceeding to a new situation, or returning to a former one. They manifested no kind of mistrust or fear of us, but entered into conversation with our young man, as I supposed, to obtain some information concerning us. It did not appear that they were the same people as those we had lately seen, as they spoke the language of our young chief, with a different accent. They then examined every thing we had in our canoe, with an air of indifference and disdain. One of them in particular made me understand, with an air of insolence, that a large canoe had lately been in this bay, with people in her like me, and that one of them, whom he called *Macubah*, had fired on him and his friends, and that *Bensins* had struck him on the back with the flat part of his sword. He also mentioned another name, the articulation of which I could not determine. At the same time he illustrated these circumstances by the assistance of gun and sword; and I do not doubt but he well deserved the treatment which he described. He also produced several European articles, which could not have been long in his possession. From his conduct and appearance, I wished very much to be rid of him, and flattered myself that he would prosecute his voyage, which appeared to be in an opposite direction to our course. However, when I prepared to part from them, they turned their canoes about, and persuaded my young man to leave me, which I could not prevent.

'We coasted along the land at about West-South-West for six miles, and met a canoe with two boys in it, who were dispatched to summon the people on that part of the coast to join them. The troublesome fellow now forced himself into my canoe, and pointed out a narrow channel on the opposite shore, that led to his village, and requested us to steer towards it, which I accordingly ordered. His importunities now became very irksome, and he wanted to see every thing we had, particularly my instruments, concerning which he must have received information from my young man. He asked for my hat, my handkerchief, and, in short, every thing that he saw about me. At the same time he frequently repeated the unpleasant intelligence that he had been shot at by people of my colour.'

In the night of the 22d of July they began their voyage of return, the particulars of which afford much amusement; and they once more arrived at Fort *Chepewyan*, on the 24th of August.

We have been less circumstantial in our remarks on the relation of this voyage, than on the expedition to the Northern Sea: but it may nevertheless be remarked that the account of the voyage to the West coast is a work of greater entertainment and interest than could have been furnished by that which was directed to the North. Each has its distinct utility: the Northern, in corroborating, and we may say in *completing*, the evidence that there does not exist a navigable passage by sea to the North of America; and the Western, in proving the

the practicability of commercial intercourse through the Continent between the Eastern and Western coasts.

Mr. M. has drawn up some brief observations concerning the geography, the climate, and the fur trade of North America; which are inserted in the latter part of his volume, and serve as an appendix to the voyages. In his remarks on the geography, he considers both the political divisions, and those which have been formed by nature. The climate, it is stated, is much more severe on the Eastern than on the Western coast; which the author attributes to the former being exposed to the North-west winds that blow from the Frozen Sea.—The following passage affords matter for reflection: but we will not undertake to determine whether or not it is founded on a sufficient length of experience:

'It has been frequently advanced, that the difference of clearing away the wood has had an astonishing influence in meliorating the climate: but I am not disposed to assent to that opinion in the extent which it proposes to establish, when I consider the very trifling proportion of the country cleared, compared with the whole. The employment of the axe may have had some inconsiderable effect; but I look to other causes. I myself observed in a country, which was in an absolute state of nature, that the climate is improving; and this circumstance was confirmed to me by the native inhabitants of it. Such a change, therefore, must proceed from some predominating operation in the system of the globe which is beyond my conjecture, and, indeed, above my comprehension, and may, probably, in the course of time, give to America the climate of Europe. It is well known, indeed, that the waters are decreasing there, and that many lakes are draining and filling up by the earth which is carried into them from the higher lands by the rivers: and this may have some partial effect.'

The writer concludes his work with considerations respecting the fur-trade; which, he is of opinion, would be productive of more advantage both to the public and to the merchants, if the Hudson's-Bay and the North-West Companies were to unite.

'Experience, however, (he says,) has proved that this trade, from its very nature, cannot be carried on by individuals. A very large capital, or credit, or indeed both, is necessary; and consequently an association of men of wealth to direct, with men of enterprise to act, in one common interest, must be formed on such principles, as that in due time the latter may succeed the former, in continual and progressive succession. Such was the equitable and successful mode adopted by the merchants from Canada, which has been already described.

'The junction of such a commercial association with the Hudson's-Bay Company is the important measure which I would propose, and the trade might then be carried on with a very superior degree of advantage,

vantage, both private and public, under the privilege of their charter, and would prove, in fact, the complete fulfilment of the conditions on which it was first granted.

'It would be an equal injustice to either party to be excluded from the option of such an undertaking; for if the one has a right by charter; has not the other a right by prior possession, as being successors to the subjects of France, who were exclusively possessed of all the then known parts of this country, before Canada was ceded to Great Britain, except the coast of Hudson's Bay, and having themselves been the discoverers of a vast extent of country since added to his Majesty's territories, even to the Hyperborean and the Pacific Oceans?

'If, therefore, that company should decline, or to be averse to engage in, such an extensive, and perhaps hazardous, undertaking, it would not, surely, be an unreasonable proposal to them, from government, to give up a right which they refuse to exercise, on allowing them a just and reasonable indemnification for their stock, regulated by the average dividends of a certain number of years, or the actual price at which they transfer their stock.

'By enjoying the privilege of the company's charter, though but for a limited period, there are adventurers who would be willing, as they are able, to engage in, and carry on, the proposed commercial undertaking, as well as to give the most ample and satisfactory security to government for the fulfilment of its contract with the company.'

With these observations, the author has given a sketch of the mode which he would recommend as the most eligible for conducting the trade.

It seems superfluous to add to the foregoing account, that we regard the expeditions of Mr. Mackenzie as of considerable importance to geography and commerce; and that his narrative contains much information and entertainment. It is accompanied with three maps, which are well executed: one, general, of the Northern part of America, from 40° to 70° N. latitude; and a separate map for each voyage.

Capt. B...y.

ART. II. *Letters from his Excellency General Washington to Arthur Young, Esq. F.R.S.*: Containing an Account of his Husbandry, with a Map of his Farm; his Opinions on various Questions in Agriculture; and many Particulars of the Rural Economy of the United States. 8vo. pp. 172. 3s. sewed. Richardson, &c.

ACCURACY is peculiarly desirable on all matters of practical importance, and every branch of rural science comes under this description. When our inquiries respect the state of agriculture in distant countries, it is necessary to consider the authority on which our information rests, and the medium through which it comes to us. Of the Rural Economy of the United States, we have heard various accounts: but perhaps none

none are more clearly exhibited, and rest on more satisfactory evidence, than the details contained in the pages now before us. General Washington deservedly ranks among the most eminent characters of the eighteenth century; and while history delineates his political and military character as inferior to none in virtue and the noblest fame, these letters will serve to prove that he possessed those estimable qualities which constitute the amiable man and the useful citizen. We recollect, indeed, no individual in antiquity, who must not lose by a comparison with Washington: but, if we were to make such a parallel, it would be with the Elder Cato; who is described by Cicero as cultivating his mind and deriving pleasure from agriculture in his old age.

It is a species of mental luxury to follow this founder of a great and flourishing empire into his rural retirement, and to hear him indulging in the following noble sentiment: 'How much more delightful to an undebauched mind is the task of making improvements on the earth, than all the vain glory which can be acquired from ravaging it, by the most uninterrupted career of conquests!' This is a reflection, as Mr. Young observes, which does honour to the heart of this truly great man; and we will add that the world would be more happy, if all, who are placed in the situation occupied by Washington, felt like him its full effect. Though there be not much to warrant romantic expectations of human felicity from this source, we may be allowed to say, with Mr. Y., that

'It must be a pleasing spectacle to a reflecting mind, to see so close an attention paid to the practice of Agriculture, by men in the highest situations; who, from commanding Armies, and presiding in Senates, can descend to the humble walk of Husbandry, and find it an employment sufficient to interest the most splendid talents; and an amusement that can animate the best affections of the heart.'

This correspondence gives a very satisfactory, because authentic and accurate, account of the Central States of the American Union; yet, since the details which it contains were the result of queries known to have been proposed by Mr. Young, it is fair to suppose that the American reporters consulted by General Washington made the best of the subject to the Transatlantic inquirer, without violating the truth. The first letter is dated, Mount Vernon, August 6, 1786; and the last, Philadelphia, December 12, 1793; so that the correspondence occupies a space of rather more than seven years. To put Mr. Young in possession of various facts, besides communicating the result of his own extensive experience, the President of the United States addressed a circular letter, containing a string of questions, to several intelligent farmers in the States of New York, New Jersey, Pennsylvania, Maryland,

Maryland, and Virginia, respecting the fee-simple value, rent, and produce of land in their districts; together with the price of labour, of articles of growth and consumption, and the amount of taxes; inclosing to his British correspondent copies of the several answers.

In a letter dated Hope-Park, Fairfax County, Virginia, Nov. 18, 1791, we have the following account:

'I never entertained very high opinions of our system of farming, but what I had is certainly lower than it was. Our farms are, in general, too large to admit of much nicety, and, I believe, it would be unhappy for us to have any great desire to be so, with our black labourers, and the more worthless wretches we employ to overlook them. The manner too, in which our attention has been engrossed by the cultivation of tobacco, and large quantities of Indian corn, has, no doubt, had some share in rendering us slovenly farmers. Having had, hitherto, plenty of fresh land for these articles, we have disregarded every means of improving our opened grounds, either by manure, or laying them down in grasses—but as we begin now to set some store by our woods, and tobacco has declined so much in value, that people are generally exchanging tobacco for wheat, I flatter myself, the face of our country will soon assume an appearance, that will not only do honour to our climate, but ourselves—indeed it has long been evident to me, that our sagacious northern brethren not only considered our climate as superior to their own, but our lands too as capable of being made so, from their constant annual emigrations among us.'

In another letter dated in 1790, we find a list of taxes, which we are told 'may be relied on:'

	Acres in each Farm.	*Poor Tax.*	*County Tax.*	*Road Tax.*
'Franklin county, - - -	360	none	40s.	35s.
York county, - - -	500	none	40s.	30s.
Northumberland county -	300	none	10s.	30s.
Fayette county - - -	364	15s.	10s.	
Cumberland county, -	650	2s. 6d.	60s.	27s.
Chester county, - -	500	35s.	70s.	35s.
Delaware county, -	450	30s.	60s.	60s.
Washington county, -	300	none	20s.	12s.
Philadelphia county, -	80	16s. 10d.	22s. 5d.	15s. 2d.'

From the letters of General Washington, we shall make some interesting extracts, which shew the true state of American husbandry:

'An English farmer must entertain a contemptible opinion of our husbandry, or a horrid idea of our lands, when he shall be informed that not more than eight or ten bushels of wheat is the yield of an acre; but this low produce may be ascribed, and principally too, to a cause which I do not find touched by either of the gentlemen whose letters are sent to you, namely, that the aim of the farmers in this country (if they can be called farmers) is, not to make the most

most they can from the land, which is or has been cheap, but the most of the labour, which is dear; the consequence of which has been, much ground has been *scratched* over, and none cultivated or improved as it ought to have been: whereas a farmer in England, where land is dear, and labour cheap, finds it his interest to improve and cultivate highly, that he may reap large crops from a small quantity of ground.'—

'That labour in this country is higher than it is in England, I can readily conceive. The ease with which a man can obtain land in fee, beyond the mountains, to which most of that class of people repair, may be assigned as the primary cause of it. But high wages is not the worst evil attending the hire of white men in this country; for being accustomed to better fare than, I believe, the labourers of almost any other country, adds considerably to the expence of employing them; whilst blacks, on the contrary, are cheaper, the common food of them (even when well treated) being bread made of Indian corn, butter-milk, fish (pickled herrings) frequently, and meat now and then; with a blanket for bedding.'—

'You seem surprized, and no wonder, to hear that many of our farmers, if they can be so called, cultivate much ground for little profit, because land is cheap, and labour is high; but you will remember, that when I informed you of this fact, I reprobated, at the same time, both the practice and the principle. The history, however, of it is this—a piece of land is cut down, and kept under constant cultivation, first in tobacco, and then in Indian corn, (two very exhausting plants,) until it will yield scarcely any thing;—a second piece is cleared, and treated in the same manner; then a third, and so on, until, probably, there is but little more to clear. When this happens, the owner finds himself reduced to the choice of one of three things—either to recover the land which he has ruined, to accomplish which, he has perhaps neither the skill, the industry, nor the means—or to retire beyond the mountains—or to substitute quantity for quality, in order to raise something. The latter has been generally adopted, and, with the assistance of horses, he *scratches* over much ground, and seeds it, to very little purpose, as you may suppose, and have been informed; for I presume an English farmer would bestow more labour on *one* acre, by deep and frequent ploughings, besides the dressings he gives to the land, than the other does on *five* acres. It is but justice, however, to Pennsylvania, to declare, that her husbandry (though not perfect) is much better, and her crops proportionably greater. The practice above-mentioned applies more particularly to the Tobacco States, which, happily, are yielding more and more every year to the growth of wheat; and as this prevails the husbandry improves. Instances could be enumerated, and where no extraordinary dressings or management has been used, of land yielding from 30 to 40 bushels of wheat per acre, that *has been* very much exhausted.

'Your mode of calculating the taxes in this country, being unusual *with us*, I may not accurately understand; and as the Virginia method was, if I recollect rightly, detailed in my former accounts, I know not how to give you a more distinct idea of them, than by exhibiting the items of the specific charges on every species of taxable property,

property, viz. on land, negroes, stock, &c. This, as it respects an estate in Virginia, with which I am very well acquainted, I am enabled to do, and will do. We have a road-tax besides, but it is light, and, in most of the States, paid by a contribution of labour, which rarely exceeds two days in the year, for each male labourer. Dutiable articles is a distinct tax, the quantum of which depends upon the consumption, upon the disposition of the consumer: with the aid, therefore, of the laws (which I sent you) every man can calculate, better than I am able to do for him, the amount of his own expenditures in this way. An additional duty, or excise, was imposed last session; and this, being now sent, will, if I am not mistaken, (with what was mentioned in my former communications,) bring *every tax, direct and indirect*, to your view, to which property, in this country, is subjected, either by the general government, or the laws of the States of Pennsylvania, Maryland, and Virginia, to which the observations have been confined.

'Beef, and other meats, grain of all sorts, and flour, butter, cheese, and other things, in quantities to make them an object, are always, I conceive, in demand; and are sought after by the purchasers. The sale of lesser articles, at a distance from market-towns, may sometimes stick on hand, but rarely, I believe, forego a sale, if they are worth the transportation.

'Sheep thrive very well in the middle States, though they are not exempt from diseases, and are often injured by dogs; and more so, as you approach the mountains, by wolves. Were we to use horses less, and oxen more, on our farms (as they do in the New England States), we should, unquestionably, find our account in it; yet, strange as it may seem, *few* are in the practice of the latter; and *none* push the raising of sheep to the extent they might, and ought to do.—The fact is, we have, in a manner, every thing to learn that respects neat and profitable husbandry.'

To one of the President's letters, are subjoined Observations on a letter from Mr. Young to his illustrious correspondent, by Mr. Peters, who is said by General W. to be 'a theorist and a man of humour.' After having invited Mr. Young to come among them, Mr. P. jocosely enforces his request by thus describing the state of American society:

'We have no princes, to indulge the grades more immediately beneath them, in their pleasures and their passions, that they may themselves be supported at the expence of the nation, in their schemes of ambition and luxury—no over-grown nobles, to wanton on the hard earnings of an oppressed yeomanry! He will find a respectable *clergy*, chosen by their respective congregations, and reputably supported by the voluntary contributions of their hearers. But these are not ecclesiastical drones!—*fruges consumere nati*:—they do, *themselves*, the duties required of them! they act not in the affairs of heaven by deputies, whose poverty is truly apostolical; the penurious stipends allowed them by their grasping superiors, compelling them to be conversant only in the *fasts*, while their principals revel in the *feasts*, of the church. In a word, he will not see a sable host

of superfluous and pampered priests (maintained by numbers who do not hear, or believe in their doctrines), who fatten on the property of the people; and, while they fetter and terrify men's consciences, to mould them to their purposes, eat out their substances, under the sanction of law. These descriptions of characters, in other countries, create and increase taxes; while they render their subordinates less liable to pay them, by enormous rents, made necessary by their dissipation and extravagance, and by their capricious terms of leasing lands, of which they are the principal engrossers. *England* has, perhaps, less reason to complain, on these accounts, than some other European countries: but, if we had no other statements to rely on than those given by Mr. Young himself, we should know enough to be convinced, that, even there, some of these causes produce misfortunes in sufficient plenty. Not having the least inclination, if it were in my power, to disturb the systems of other nations, and wishing the happiness of mankind in their own way, I do not mention either our positive or negative prosperity, with a view to draw odious or disagreeable comparisons. The world will never agree about forms of government. Let those who think well of grades in society, be happy in the possession of such arrangements. We consider it fortunate, and feel it beneficial, that we have them not.'

The correspondence concludes with an account of four farms, containing in the whole 3260 acres, which General W. seemed solicitous of letting to European tenants. He, indeed, indirectly insinuates a wish that Mr. Young himself might be tempted across the Atlantic. We shall give the General's own words, in order to shew the delicate manner in which he manages the subject:

'I shall now conclude as I began, with a desire, that if you see any impropriety in making these sentiments known to that class of people who might wish to avail themselves of the occasion, that it may not be mentioned. By a law, or by some regulation of your government, artisans, I am well aware, are laid under restraints; and, for this reason, I have studiously avoided any overtures to mechanics, although my occasions called for them. But never having heard that difficulties were thrown in the way of husbandmen by the government, is one reason for my bringing this matter to your view. A second is, that having yourself expressed sentiments which shewed that you had cast an eye towards this country, and was not inattentive to the welfare of it, I was led to make my intentions known to you, that if you, or your friends, were disposed to avail yourselves of the knowledge, you might take prompt measures for the execution.—And, 3dly, I was sure, if you had lost sight of the object yourself, I could, nevertheless, rely upon such information as you might see fit to give me, and upon such characters, too, as you might be disposed to recommend.'

No intimation is given that any success attended this application; and indeed we are confident that Mr. Young never felt any inclination to exchange Bradfield Hall in Suffolk for either

either Dogue Run or Muddy-Hole farms, which the President proposed to let to him, or any discontented English farmer.

Mo-y.

ART. III. *Experiments upon the Circulation of the Blood, throughout the Vascular System:* On languid Circulation: On the Motion of the Blood, independent of the Action of the Heart: And on the Pulsations of the Arteries. By the Abbé Spallanzani. With Notes, and a Sketch of the Literary Life of the Author; by J. Tourdes, M. D., of the University of Montpellier, and one of the Physicians to the French Army in Italy, &c. Translated into English, and illustrated with additional Notes; by R. Hall, M. D., &c. 8vo. pp. 430. 9s. Boards. Ridgway. 1801.

THE name of the industrious author of these experiments is associated with so many interesting recollections, that our readers will probably be glad to see a few brief particulars concerning him, extracted from the memoirs prefixed to this Volume.

Lazarus Spallanzani was born at Scandiano, near Reggio, Jan. 12th, 1729; and his father was an advocate. He studied first at Reggio, and afterward at Bologna; where experimental philosophy was taught by his cousin, a distinguished woman, Laura Bassa. He displayed early talents, especially in researches concerning Natural History; of which his observations on the Origin of Fountains, and his dissertation "*De lapidibus ab aqua resilientibus*," are remarkable proofs. At twenty-six years of age, he was appointed professor of philosophy and belles lettres at Reggio, and he held this situation during six years. At the age of thirty-three, he removed to Modena; and at this time he published his treatise on the reproduction of animals. In 1770, he was invited to fill the chair of Natural History at Pavia; and here he commenced that brilliant career which has gained for him so high a place among modern philosophers.—In this part of the memoirs, Dr. Tourdes has given a concise and perspicuous view of the author's principal works.—The world was deprived of this eminent man in Feb. 1798; when an apoplexy, conjoined with enlargement of the prostate gland, and considerable disease in the bladder, brought him to the grave.

As a particular view of the numerous and interesting experiments here detailed would lead us into a discussion of too great length, we shall present our readers with parts of the summary of them which is given by Dr. Tourdes. It may be necessary to premise, however, that Spallanzani accounts for the diversity between some of his observations and those of

Haller, from the circumstance of his having examined the mesenteric vessels *in situ*, while Haller previously extended them on hooks.

'1. The heart does not entirely empty itself in the systole—Haller thought otherwise. He conceived that if any portion of the blood remained in the cavities of the heart, it would, by a continued excitement, oppose the state of diastole; but Felix Fontana has justly observed that the blood which then remains in the ventricles, cannot preserve in activity the contractile force which they possess.

'2. Does the blood flow with an uniform velocity from the heart to the most distant extremities of the arterial branches?—On considering the nature of this fluid, the canals through which it flows, their flexures, angles, unequal diameters, &c., we might, at first, be induced to conclude that the velocity of the blood must decrease in proportion to its distance from the heart; this, at least, is the consequence which would result from a strict application of the laws of Hydraulics to the animal economy. Haller suspected that this application was false; and he founded his opinion principally on the almost equal velocity observable in the largest arteries and the smallest veins. If it be true that the motion in the latter is equally rapid as in the large arterial trunks, we cannot but suppose, that the velocity is not diminished in arteries of the same diameter with the smallest veins. This, however, was but mere conjecture, until the experiments of our author converted it into a reality.—He found that the blood invariably circulates with equal rapidity in the large and middle-sized vessels; that it loses nothing of this rapidity in the very smallest; and that the angles and curvatures, whether natural or artificial, neither augment nor diminish its momentum. The circulation, however, is not entirely uniform throughout the whole of its course; close to the heart the blood experiences an alternation of motion and rest, corresponding to the systole and diastole of that organ. In proportion as it recedes from the heart, this alternate change disappears; the blood flows more rapidly during the systole; and it proceeds with the same degree of velocity to the very extremities of the arteries.'—

'3. The arteries are transformed into veins in various ways. Some of them, in becoming veins, bend back their course immediately towards the heart; others, previously, form a thousand doublings and windings. While one anastomoses directly with a vein; another communicates with it only through an intermediate tissue. Here an artery branches into a variety of veins; and there a number of arteries unite in a single vein.'—

'4. It was farther supposed, though more from theoretic reasoning than observation, that the venous blood accelerates its motion as it approaches the heart. Haller could easily observe that the blood circulated in the trunk of a vein with greater rapidity than in the branches which open into it. But a single fact was not sufficient to establish a general law.—Spallanzani made a great number of experiments upon this subject. On a careful examination of several veins throughout the whole of their course, he perceived that the circulation

tion increases in proportion as the venous vessels enlarge their diameters, admit a greater quantity of blood, and more nearly approach the heart. The result of his enquiries into the ratio of this velocity was, that in the large vessels it scarcely exceeds by one third that of the smallest.'—

'Does the momentum of the blood depend entirely on the action of the heart? Such was the Professor's opinion; of the truth of which he was so firmly convinced himself, that he conceived he should convert the most incredulous of his readers.—It is certainly a matter of surprize that he, who had so often seen the blood circulate, with rapidity and regularity, in vessels separated from the heart by ligature or division; who had ascertained the existence of a distinct action in the arteries and veins; who attacked, with so much force of reasoning, the too general theory of Harvey; and who combated, by the most direct arguments, the doctrines of the *Mechanicians*—should, yet, have adopted an opinion so favourable to their hypothesis, so contrary to the result of his own experiments, and even so opposite to the title of one of his dissertations—"*The motion of the blood, independent of the action of the heart.*"—

'Haller is the only physiologist who has collected the various phenomena of languid circulation; that is, when it is on the point of entirely ceasing. From being, at first, strong and rapid, according to his account, it suddenly diminishes its velocity, becomes irregular, makes a retrograde movement, oscillates, and finally stops altogether;—Spallanzani, however, asserts, that all these irregularities proceed from the mode of experiment adopted by Haller; that the blood is sensibly diminished in velocity at the commencement, then abates its current by little and little, and, at last, becomes stationary in a gradual and insensible manner, without ever exhibiting, in a natural state, any oscillation, or retrograde movement.'—

'The globules of the blood float in an invisible and elastic fluid. Their figure is nearly spherical, and they are elongated or compressed, according to the diameter of the vessel through which they pass.'

These extracts contain the principal points on which the author differs from preceding physiologists. Our readers must consult the book for the proofs by which his doctrines are supported.

The Abbé seems to be of opinion, (p. 299,) that the red globules of the blood possess elasticity: but he has only been able to observe an appearance of it in one instance. The researches of the ablest modern physiologists have left so many curious questions undecided respecting the great process of circulation, that a wide field for inquiry still remains. On the subject of the globules of the blood, we beg leave to refer our readers to some curious observations by Mr. Cavallo, in the appendix to his treatise on the Medical Properties of Factitious Airs, which were cited in our Review, vol. xxxii. N. S. p. 146, &c.

ART. IV. *Lectures on the Elements of Commerce, Politics, and Finances*: Intended as a Companion to Blackstone's Commentaries on the Laws of England; and peculiarly calculated to qualify young Noblemen and Gentlemen for Situations in any of the Public Offices under Government, and for Parliamentary Business. By Thomas Mortimer, Esq., Author of several approved Works. 8vo. pp. 470. 9s. Boards. Longman and Co. 1801.

IN the year 1772, Mr. Mortimer published a quarto volume, containing distinct treatises on Commerce, Politics, and Finances; of which a detailed account, interspersed with various strictures, was given by us in M. R. vol. 48. p. 363. We there hinted that, as the book was calculated rather for the senate than the counting-house, it ought to have been intitled *Elements of Politics*, generally, under the sub-divisions of *Commerce*, *Government*, and *Finances*: but this idea, together with other remarks on the doctrines maintained in the treatises, seems to have made no impression on Mr. M.'s mind; since, though the present may be considered only as a cheaper edition of his former publication, with a new arrangement of materials, he has preserved his old title and opinions. Some gentlemen of the University of Oxford having suggested to him that a new form of compilation would more effectually promote the object which he had in view, viz. of conveying useful knowlege to young students, he has endeavoured to arrange the present lectures in conformity with their idea; and 'their opinion, that "young gentlemen, who are too apt to be remiss in their attendance at the public lectures of their learned Professors, might be induced to receive information and instruction in the present form, from private lectures comprized in a moderate volume, and divided into such portions as neither to overload nor fatigue the mind, and which may be taken up, and laid aside, at pleasure, for other studies or necessary relaxation," has been correctly adopted.'

As a text-book, this work may be extremely useful; and we cannot too highly applaud its leading design and general execution: but we do not expect that it will be of much service to the lazy student; because it is in vain to think that any assistance will supersede the necessity of application, and that those who read with a fear of overloading or fatiguing the mind will ever acquire a store of useful knowlege.

The Elements of Commerce are included in ten lectures. The first three contain the history of commerce, with an elucidation of some general principles on inland trade, agriculture, and population.

Lecture 4 treats of Manufactures
——— 5 of Universal Commerce

Lecture

Lecture	6	treats of Public Commercial Companies
———	7	of Colonies
———	8	of Insurance
———	9	of the Balance of Commerce
———	10	of the Administration of Commercial Affairs.

To this division, is subjoined a conclusion, exhibiting a sketch of the Education, Accomplishments, and Character of a British Merchant.

In discussing the subject of Agriculture, Mr. M. reviews the state of the country respecting corn. He gives it as his decided opinion that the existing laws against exportation should be repealed; and that, since the increase of pasture land has diminished population, there should be a clause inserted in every inclosure bill, restricting the proprietors to maintain a certain proportion in tillage.

Under the head of Manufactures, the author makes a distinction between those machines which are calculated to abridge or facilitate the labour of mankind, and those which are intended almost totally to exclude it. The former he would encourage, but the latter he wholly condemns. Saw-mills are ranked in the last class; for, says he, 'if they were introduced into our dock-yards, they would exclude the labour of thousands of useful workmen:' but, if these thousands could be as profitably employed elsewhere, this is no objection, since the remark applies to all machines which tend to *abridge* as well as to those which *totally exclude* human labour. When it is laid down as a principle that Population is the strength of a state, and that Manufactures operate to the injury of population, the introduction of machines into manufactories must be a national benefit, since the adoption of them leaves a greater number of useful hands to be employed in the more healthy occupations of agriculture; by which the earth may be cultivated to a higher degree of perfection than it has hitherto attained. Men who are dismissed from any particular employment, in consequence of the application of machinery, need not be idle; for new channels of industry will always present themselves to those who seek for them.

We have already opposed our sentiments to those of the author before us on the subjects of paper circulation, and chartered trading companies; and we need not here renew the controversy.

Having shewn by what means a nation may arrive at the summit of felicity by commerce, Mr. M. proceeds in search of the best political tenets by which that prosperity is to be secured and supported. This inquiry leads to the second course, on the

Elements of Politics; which, like the former series, consists of ten lectures. The 1st contains introductory observations, among which is the following, on the instruction to be derived from the Law of Nature; 'That we cannot be atheists—must not be suicides—ought not to be idlers—and were not born to be hermits.'

Lecture 2. treats of the Law of Nations, in which the general obligations of civil societies to each other are discussed. Here, after having observed that Nations ought not to declare war against each other except for the most weighty reasons, Mr. M. offers the following reflection:

'To declare war, is to pronounce a sentence of death against a nation; which we resolve to execute, when in our power. If then, we are not insensible to the feelings of humanity, we should seriously ask ourselves this question—Has the offending prince, and his subjects, so deeply transgressed, that nothing will do but putting them to death? Would to God this point were more conscientiously debated, in the councils of Christian kings, before they cry havock, and let loose the dogs of war!'

Lecture 3 treats of the origin of Governments;
——— 4 of the different forms of Governments;
——— 5 of their advantages and disadvantages;
——— 6 of the origin of the British Constitution;
——— 7 of its peculiar advantages.

The prerogatives of the King are justly enumerated among the advantages of our Constitution. On the maxim that the King can do no wrong, the author makes the following comment:

'The prerogatives, and the personal safety of the king, are secured by that wise and salutary maxim, "The king can do no wrong;" whilst the rights and privileges of the people are insured by another maxim equally wise and salutary, "That the king's express order shall not excuse any of his ministers, or counsellors, for acting contrary to law; nor put a stop to, or prevent, the effects of an impeachment in parliament."

'The law of nature would never suppose, that a father could do wrong to his own family, over whom he had indeed a more extensive power, than is allowed to our kings; but no command of the father, however express, could excuse his family for violating the first principle of sociability—"That of not injuring another, in his person, his reputation, or his property."

'But as the prerogatives of a king are various and important, he must of necessity commit the exercise of some of them to chosen servants; and if these invade the rights of his subjects, and he protects and screens them from justice; in that case, it is agreeable to the law of nature, and to the laws of England, that he should be punished for this usurpation of illegal authority—that their crimes be imputed to him—and in this situation, he becomes as a private man; for, having

having exceeded his regal prerogative, he can no longer take shelter under the political maxim, "That a king can do no wrong," as he has forfeited the title, by violating the compact which confirmed it to him, and cannot thereafter be considered as a public character.'

Lecture 8. expressly treats of the Prerogatives and Obligations of the King. Lecture 9. considers the Rights and Privileges of British Subjects, with the Duty which they owe to their King and Country; and Lecture 10. sketches the accomplishments which are requisite to form a Constitutional Member of the British Imperial Parliament.

Six Lectures occur in the course on Finance.

The 1st is an historical account of the nature of Antient Revenues, and of the origin of Taxes.

The 2d treats of the nature and extent of the Public Credit and Funding System of Great Britain.

The 3d exhibits the progress of the National Debt.

Lecture 4 treats of Stock-jobbing.

——— 5 of the Sinking Fund.

——— 6 of Taxation in general, and states the amount of the National Debt to the year 1801.

The course of lectures on Finance ought to have been more minutely explanatory; and perhaps, if the author should be encouraged to print a new edition, he would in various places improve his work, and render it still more deserving of public patronage.

Mo.y

ART. V. *An Inquiry into the Structure and Animal Oeconomy of the Horse.* Comprehending the Diseases to which his Limbs and Feet are subject; with proper Directions for Shoeing; and pointing out a Method for ascertaining his Age until his twelfth Year. To which is added, An Attempt to explain the Laws of his progressive Motion, on Mechanical and Anatomical Principles. The whole illustrated by eighteen Copper-plates. By Richard Lawrence, Veterinary Surgeon, Birmingham. 4to. pp. 212. il. 11s. 6d. Boards. Wallis, &c. 1801.

WE have been much gratified by the perusal of this volume, since it displays an enlarged and accurate view of the subject on which the author professes to treat, without any affectation of technical terms, or of that obscurity which is always the result of half-knowlege. We shall extract, as specimens of the author's style, and of his manner of thinking, the observations on the bad effects of cutting the hair from the horse's heels; an operation, on the exactness of which grooms often pride themselves:

'So arbitrary is custom, that it frequently occurs that practices are persisted in, which, by a proper investigation, would be found to be most directly contrary to truth. Under this head we may class the foregoing. The common opinion upon this subject is, that the hair harbours dirt, and prevents the legs from being properly cleaned. Under this position, its removal certainly would appear necessary. But when it can be proved that this hair does not harbour dirt, but, on the contrary, prevents its access to the limb, it will be no difficult task to shew its utility.

'Nature has cloathed the animal with hair for the obvious purpose of defending the skin from the contact of the atmosphere. Other membraneous parts, such as the nostrils and the eyes are shielded, with the same intention, by peculiar secreted fluids, which in a state of health constantly cover their surfaces. The inward surface of the nostrils is kept moist, in order to preserve the sense of smelling; and the outward furface of the eye is kept moist, in order to preserve its transparency.

'Both of these faculties would be destroyed by the contact of atmospheric air, which, by drying the surface of the nostril, would render it incapable of smelling; and which also, by drying the surface of the eye, would corrugate it, and render it opaque by the multiplicity of refractions which would arise from its irregularity.

'As the body is thus defended with hair, it accordingly follows that those parts which would, if they were naked, be most exposed to water and dirt, are furnished with a greater portion of this covering. Hence the hair on the lower part of the leg is considerably longer than elsewhere. This is sufficiently manifested in horses which are bred in cold marshy soils, such as Holland, Flanders, and many parts of England.

'If a leg of this description, with the hair on it in its natural state, is examined after passing through the dirtiest roads for several hours, when the hair is divided by the hand to inspect the skin, it will be found that the external part only is wet, whilst the internal part, together with the skin, will have remained perfectly dry and free from dirt. In this state it will be only necessary to wash the dirt off the hair on the outside, and leave it to dry by its own evaporation. On the other hand, if the hair has been cut off close to the heels, both water and dirt will have access to them, and when the pastern bends during progression, a very considerable friction is produced, which must consequently irritate the surface of the skin. When the animal returns from his daily labour, the legs are washed with cold water, and except they are well rubbed with straw or the hand, (a benefit which seldom falls to the lot of ordinary horses,) they are suffered to become dry in a natural way; but whilst this evaporation is going on, the legs are extremely cold for two or three hours, and the skin, being deprived of its own fluid, which it secretes in order to preserve its pliancy, becomes corrugated and inflamed, and swelling of the cellular membrane ensues, with all its bad consequences.'

The

The practice of forming the pavement of the stable on an inclined plane is also supposed by Mr. Lawrence to contribute to this disease, by straining the hind legs.—The observations on Wounds are highly judicious, and ought to be read with attention by every person who is interested in the management of horses.

We shall next state the author's account of a common mistake among grooms, which we have seen to be productive of great mischief:

'It is a prevailing opinion amongst grooms, that a horse's wind may be affected by giving him too much water, and under this impression they would (if possible) deprive him of it entirely.

'It certainly is not prudent to permit the animal to drink very copiously immediately before he is put into motion, as the increased dimensions of the stomach would confine his powers of respiration. But this furnishes no reason why he should not be allowed a sufficient quantity at proper periods. The food which he takes in the stable is perfectly dry, and very different from what he would eat in a state of nature, consequently he will require more fluids for the purposes of digestion. The great consumption of perspirable fluid which the horse experiences during exercise, also renders a proper supply of water absolutely necessary. The imperfect digestion in horses that are thick-winded produces fermentation and an unnatural heat in the stomach, on which account horses of this description are more eager for water, and that in proportion to the privation of it.

'It is customary to water them twice daily, viz. in the morning and in the evening; the quantity, a pailful at each time. But it would be much more beneficial to give them half a pailful at four times, instead of double that quantity at twice.'

Many judicious rules are given respecting the Œconomy of the Stable, which it would afford us pleasure to transcribe: but we have already made sufficient extracts.—For the same reason, we must decline any selections from a chapter with which we were much gratified; that on the Education of the Horse.

This book is better written than any treatise of the kind which has come under our notice; and the plates, which are engraven from designs made by the author, possess considerable merit.

We must observe that the present writer is a different person from our old acquaintance, Mr. John Lawrence; of whose publications on a similar subject we have formerly given accounts. See M. R. vol. xxiii. N. S. p. 321. and xxx. p. 113.

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ART. VI. *M.* Soulavie's *Memoirs of the Reign of Louis XVI.*

[*Article concluded from p.* 304.]

THE latter part of the second, and nearly the whole of the third volume of this work, are intitled to particular attention. In the period of which they treat, the seeds of the revolution were sown; and the administrations of Turgot, Malesherbes, and St. Germain, metamorphosed the government, and placed it on a new foundation, on which it was impossible that it should long stand. It is to the *facts* here stated, however, that we refer our readers, and not to the author's irrelevant *comments*, which we could have wished to have been less frequently interposed. We find M. de Malesherbes, so early as 1775, proposing to assemble the *Etáts Généraux*, and insisting on the necessity of the preponderance of the *tiers*.

Volume III. carries on the history of Turgot's ministry, exhibits the state of France at that period, and sketches the characters of various prelates, who again address the throne, urging it to persecute the philosophers and the protestants. Here we meet with the singular and extraordinary private history of St. Germain, his advancement to the ministry, his innovating measures, and the effects of those which were adopted by him, Turgot, and Malesherbes; with the downfall of these several ministers. Then follows an interesting account of the different courts of Europe, their policy, their views, schemes, and relations with regard to France and each other. The author ascribes to the leading characters of England an inveterate hatred of France; and he considers Mr. Pitt, in his late measures, as practising the lessons which his father had inculcated on him. The enmity, however, which is thus supposed to have existed in this country against France, certainly respected the House of Bourbon, by whose restless ambition it was provoked; and had the writer been better acquainted with our exminister, and his celebrated father, he would probably not have represented the former as treading in the footsteps of the latter.—He next descants on the contest between Great Britain and her colonies, the part taken by France in that unfortunate business, and the motives by which she was actuated. It appears that Louis XVI. was fully sensible of the danger of the measure, but was intimidated into an adoption of it by the representations of M. de Vergennes.

We are here presented with the following interesting account of the famous secret correspondence, which distinguished the reign of Louis XV.

'Cardinal Fleury having brought up Lewis XV. in sentiments of a general mistrust, that he might the more completely engross the ear of the sovereign, induced this prince to have recourse, in the sequel, to the employment of agents in foreign courts, uuknown to his ministers of foreign affairs. Such was the origin of a correspondence, which was kept so secret, that many ministers and many mistresses rose to power and sunk again to a private station, without being able to annihilate a system which they incessantly suspected, which, for more than thirty years, tormented them with anxiety, and which was kept up by the king at a great expence in all the European courts, the disbursements being drawn from the treasury of the *livre rouge*. Lewis XV. spent many millions annually in conducting this enterprise, which was peculiarly his own; delighting himself from time to time to distress and astonish his ministers, in full council, by disclosing to them intelligence, which often did not reach them till eight or ten days after; and sometimes directing his embassadors at Vienna, at London, or Berlin, and sometimes the first clerks in his office for foreign affairs, to communicate duplicates of the official dispatches to his secret agency.

'Lewis XIV. had annually disbursed great sums, to gain to his party, clerks, secretaries and ministers, in foreign courts; sometimes, even the sovereigns themselves. Lewis XV. thought it necessary, during his whole life, to continue this plan; and, while he was directing on the one hand the secret disbursements called for by his minister of foreign affairs, he sometimes directed an expend'ture for directly opposite purposes, according to the wants of his private correspondence.

'From the death of cardinal Fleury, first minister of France, the prince of Conty was appointed to the general direction of this administration, the whole court being in ignorance of his functions.'—

'The prince of Conty applied his attention to the adapting this plan to the ancient maxims of France in her foreign concerns. He took it therefore for the first basis of his system, to enter into a confidential connexion with Turkey, Sweden, Prussia, and Denmark; and entirely to break the alliance between Austria and Russia. The king was so well satisfied with this plan, and with the correspondences that grew out of it, that the prince of Conty, for a long time, possessed the complete nomination of the embassadors of France, whom he often employed in a triple correspondence; the first, direct and ostensible for the ministers and public officers; the second, a duplicate of the preceding, for the information of the secret agency; and the third, in a much bolder and a less ordinary style, for the king alone.'—

'The perpetual disquietude expressed by the dukes of Choiseul and Aiguillon produced a reciprocal disquietude in the minds of the agents of the secret correspondence. The prince of Conty, therefore, and count Broglio, endeavoured many times to prevail on Lewis XV. fairly to impart this correspondence to his ministers. The king, however, was immoveable; and the better to tranquillise his agents, he gave them notice of the intrigues of his ministers against them, every time that he suspected their existence.

'Prince

'Prince Kaunitz, the author of the alliance between France and Austria, often felt himself alarmed at the impenetrable mystery, the symptoms of which repeatedly appeared in the French diplomatical proceedings. Sometimes the agents of Kaunitz got at the train, and discovered some scattered branches of the general system of this agency. He then obtained from the court of France the recall of those embassadors, who played, or were suspected of playing, the double part of corresponding with a public minister and a secret one. But Lewis XV., by a contrivance singular and unprecedented in the annals of diplomacy, still continued master of his correspondence, and still continued his system, enjoying in private the lively and disquieting conjectures of his ministers, his mistresses, his allies, and his enemies.

'The persons best skilled and most known for their skill in foreign affairs during the eighteenth century were the agents of this extraordinary institution. Princes of the blood, dukes and peers, embassadors, secretaries, clerks, women, and even footmen, were occasionally employed in these transactions. The list which has been published of them is faulty and imperfect. When one of them happened to die, and his wife, his children, his footmen, or his heir, got possession of his papers, Lewis XV. instantly stamped his approbation upon their initiation into these mysteries, and a pension instantly became the price by which he purchased their circumspection and fidelity. In this institution we find the names of Conty, Broglio, Vergennes, Breteuil, Saint-Priest, Segur, Dumouriez, Hennin, D'Eon, Monteinard, the general Monnet and his wife, D'Avrincourt, the baron de Bon, le Dran, Favier, Tersier, a multitude of secretaries, and many valets de chambre. The secrecy which they maintained for thirty years is a thing unheard of in the annals of history.'—

'On one occasion, one of the secret agents died, leaving behind him many of the public dispatches transcribed from the cipher. A first clerk in the office of foreign affairs (himself a member of the secret agency) got notice of the event. He immediately reflected upon the different parts he had to play, and conducted himself in the following manner. He first went secretly, during the night, and carried off, in quality of his character as initiated, the papers of the correspondence: the next day he went in an authentic manner, in his quality of clerk in his office of foreign affairs, under the orders of the duke of Choiseul, to draw up the *procès verbal* in the house of the defunct, attesting that the deceased agent had left no papers of any kind behind him.

'M. de Vergennes had been one of these secret agents; and when he was raised to ministerial office, the secret of course was at an end; for the secret only imported to be kept from the minister of foreign affairs. The death of cardinal Fleury, who enjoyed the confidence of Lewis XV., had given birth to this extraordinary contrivance in administration and policy. The revival of that confidence in the person of Lewis XVI. necessarily reduced it to nothing. I read over at the Tuileries, and at Versailles, the collections of this correspondence; and I should here have extracted from it some very curious

curious and instructive particulars, but that a summary of this correspondence appeared at the time in two volumes, printed for Buisson. M. de Segur is preparing a second edition, which will have the merit of being enriched with notes by this excellent statesman. These notes will form a sort of concluding branch to the history of this correspondence.'

The intrigues and financial plans of M. Necker are detailed very much at length in the fourth volume. This part of the work is dry and tedious, but it is in an equal proportion important. We should not place complete reliance on the Author's statements, but they are corroborated by facts which shew that this minister, during the whole time of his being in employment, set on foot and patronized measures which tended to the overthrow of the antient government. These details are so far interesting, that they assist us to ascertain the share which M. Necker had in bringing about the revolution; and the following sketch of this celebrated character deserves our notice:

'We observe, in the destructive reforming systems of that skilful man, opposition, disdain, contempt, and combinations against the observations made upon them. He struggles against the opinions which represent the dangers and novelty of his provincial institutions. In vain did he affect to allow them, one by one, with a sort of moderation, modesty, and even of candour; his successive and procrastinated blows gave a mortal wound to the monarchy of Lewis XVI. His reserve had the effect of awakening in each country of intendance the desire of a metamorphosis to state-countries. M. Turgot had been dismissed for having inspired Lewis XVI. with a fear of changing the royal administration of his monarchy into popular administrations, without nobility and clergy. Mr. Necker, more cautelous, wishing to avoid the insurrection of the orders against his fragile existence, so foreign to the natural economy of the state, respected this hierarchy; and instead of abolishing all at once the numerous bodies of intendants, the word trial, the innovating spirit of the times, and the cries of the elective countries, demanding provincial administration, operated partially and by degrees what the director was incapable of effecting altogether, by reason of the oppositions of the council to that part of his proceedings.

'France was thus changed, by the effect of these silent and prudent measures, from a state of absolute monarchy, to a still more uncertain, and, as it were, preparatory situation; which, by increasing, in the interior of the provinces, discussions on the rights of proprietaries, and on the imposts, led us on to the more dangerous subject of the royal authority.

'In exploring the administrations of Languedoc, Bearn, Burgundy, and Bretany, the French found only reason to deplore the periodical quarrels between the court and the assemblies. When all the proprietaries were called to the administration, the intention of Mr. Necker was accomplished. Richelieu had taken pains to keep

the provincial proprietaries as far as possible from the knowledge of administrative affairs, and entrusted them to families on which the king might depend. Mr. Necker, by putting the contrary method in practice, had broken the ties of administration which communicated with the state, rendered it dependent on the views and interests of proprietaries, and complicated the machine. It was no longer the king that acted solely on his own account; but the proprietaries were authorised to administer for their personal interests: in this alone consists the revolution of Mr. Necker. The necessities of the state were the principal motive of the demands made on the proprietaries; and the natural preponderance of property was authorised to introduce itself into the new administrations.

'Mr. Necker's provincial assemblies were besides instituted in such a manner, their dependence on the state might one day become void. The king had named sixteen proprietaries, three of which were chosen from among the clergy, five from the nobility, and eight from the inhabitants of towns and villages. These sixteen administrators had the privilege of choosing thirty-six others. Government had the power, at the commencement of these institutions, to reserve the faculty of election. The conduct of an administration towards government ought to have been more conformable to the genius of the state. In consecrating the principle, that election received its power and administrative prerogative from the immediate choice of the sovereign, the spirit of the state was preserved: while the independence of the administrations and the definition of their rights proceeding from property, were the result of the destructive reflexions which had conducted the director-general to discover the opposition of the two elections, the former of which was royal, and the latter were strangers to the sovereign.

'Mr. Necker has not concealed his intentions in the establishment of provincial assemblies: they were evidently the same as those of M. Turgot. He says in his writings, that he wished to call the nation to the management of their affairs; give protectors and guides to the provinces; attach the citizens to the public welfare, and fix their attention upon it. He said, that he intended to excite public spirit, and that the moment it became necessary to act like Richelieu, he could no longer interfere with business.

'In this manner did Mr. Necker transform our peaceful provinces into deliberating provinces, and began the revolution relative to ancient policy. A central deliberating assembly near the king was still wanting to this system, for the consummation of his project, and for the ruin of ancient France. Mr. Necker had left nothing undone to prepare the state for this subversion. The administrators appointed by the king had, till this time, the management of the state. Mr. Necker had given it to the people. And what became of the established power, which could neither exist without imposts, nor establish any but by assemblies of proprietaries interested in the opposition? The monarchy was already become a mixed state.'

The fifth volume opens with a state-paper, in which the character of M. de Vergennes is ably delineated, his situation accurately

curately stated, and the faults of his ministry fully exposed and eloquently reprobated. In the ninth chapter, the author describes the national character of the Genevese, which he charges with a remarkable spirit of contradiction. Speaking of this people, he says:

'By opposing the catholic worship, the English episcopacy, the rituals of Denmark, Sweden, and Russia, they have become the primitive model of all the protestant churches, and, if we may be allowed the expression, the Rome of Calvinism.

'The general opposition of the Genevese institutions to all other governments and modes of worship is apparent even in the works of its writers and philosophers. The Genevese authors affect, in general, a universal dissent from all the doctrines of Europe. While I am writing, Geneva still possesses illustrious men, though within a few years it has lost several. That stamp of opposition, which characterises their works, against the most celebrated contemporary writers of other countries, has principally contributed to their fame, particularly in the sciences.

'Jean Jacques Rousseau owes much of his fame to the strange opposition of his genius to the politics which were professed in the middle of the eighteenth century. Rousseau, disliking all existing social institutions, approved of none but the ideal government he had himself conceived and created in his *Social Contract*, a work which began to operate a revolution in the public mind.

'The inflexibility of Necker's genius, and the contradictoriness of his ideas of government to all those received in France, prevented him from yielding to circumstances, places, and persons. When he accepted the ministry, it was an imaginary France which he meant to govern, instead of the existing one; as it is another doctrine he holds out in his writings, and another order of finances which he is desirous of regulating in his works on government. He executed, as far as was in his power, the theories of his countryman Rousseau; and he organised in France all the revolutions attempted by England at Geneva.

'In natural philosophy, several of the greatest geniuses seem to have employed themselves on the study of nature, with no view but to deprive the French Pliny of his fame. Contradiction in this instance led to truth; and the Genevese naturalists gained a brilliant reputation by the art of confuting. M. de Saussure, by analysing the mineralogic system of Buffon, reduced it to nothing by a long series of demonstrations. Bonnet acquired glory by his opposition to Buffon on animals; and Dutremblay, by his work on polypi.

'Tronchin carried the same spirit of contradiction into the art of healing; and it is remembered, that, on his arrival in France, both the rules he explained, and the practice he pursued, were different to all that had been before taught or practised in medicine: he was happy when he found any defective method to oppose.

'Thus religious worship, opinions, politics, morals, and literature, were, in general, at Geneva in direct opposition to every thing then established in Europe. A mode of proceeding so new gave to this

this handful of industrious republicans, at the same time ingenious, enlightened, and laborious, a renown which many states of the second and third rank have failed to obtain, and a situation the most flourishing, which commerce and the arts daily embellished.'

The facts interspersed throughout the remainder of this volume will induce the reader to wade throught it, in spite of the disgust which he must feel from the wild hypotheses that disgrace this portion of the work; according to which, it is the English government that, by the intervention of Genevese agents, overturned the *ancien regîme* and the constitutional monarchy; that occasioned the death of the virtuous monarch; and that subverted even the republic, desirous that France should have no kind of government, in order to reduce her to the last degree of weakness. The same English ministry, the author gravely avers, on ground which he would have us regard as approaching to personal knowlege, paid both parties at Lyons, and separately instigated them to work each other's destruction; being jealous of the trade of the place, and envying France this source of wealth.

Volume VI. relates the dismal tale of the revolution; and a more lame and less interesting account of it we have scarcely ever seen. The dispassionate spirit, the abundant detail, and the adherence to facts, which characterized the first volumes of the work, seem wholly to have been discarded by the Author in the latter part of it:—but we must except from this censure the account of the unhappy Maria Antoinetta, with which this volume commences.

The influence which, it is but too well known, Madame de Polignac gained over the Queen, renders highly interesting the following account of that Lady:

'Madame Julius de Polignac, the wife of count Julius, had been confined within her own domestic circle till the age of five and twenty, owing to the smallness of her fortune. His sister, named Diana, having obtained in 1775 a place in the household of the countess of Artois, the wife of count Julius found an opportunity of appearing at her sister's. On the queen's seeing her, she was so struck by her beauty, that she instantly granted her her confidence, which occasioned a malignant public to say, that it was more the effect of passion, than reflection. Count Julius was made first equerry to the queen, in reversion to the count de Tessé, and created hereditary duke in 1780. The count de Grammont, on demanding count Julius's daughter in marriage, was created duke of Guiche, and appointed by the king captain of his guard. The queen removed the princess of Rohan Guéménée from the office of governess to the royal children, and placed the duchess of Polignac in her stead; her husband obtained the charge of master *des portes et des haras*.

'The duchess of Polignac possessed the art of seducing and stimulating the affections. Posterity will naturally enquire by what means she

she acquired so great an ascendant over the queen's mind, in despite of the court, the capital, and in fine the wishes of the whole nation. This open opposition was in effect the cause of her success. The queen was arrived at such a state, that she required a person in direct contrast with all the court, to whom she might grant her confidence; and the countess of Polignac, observing her majesty irritated against so many women, founded her strength on that very circumstance, and the restraint and confinement which the queen suffered, surrounded by titled females who watched her incessantly. The queen wanted a confidential person, a female whom she might raise from nothing, who should owe her existence to her. And in madame de Polignac, she imagined she had discovered all the qualities she thought necessary to insure the happiness of her domestic and even secret life. The duchess of Polignac possessed besides a very uncommon talent. She could affect the force of sentiment, and her expression and gesture were in appearance those of nature; she blushed at will, like a bashful beauty, and was as timid as innocence. Love itself could not be more impassioned; but, if necessary, she knew so well how to manage her feelings, that the queen never once suspected, that her attractions were the result of her art and talents. Madame de Polignac was so skilled in the art of displaying the charms of her imagination, and either sex found themselves so happy in her society, that the queen's mind was corrupted by it. The duchess, meanwhile, exerted herself in behalf of every individual of a numerous and insatiable family. By means of intrigue and favourable opportunity they became dukes, superintendants, and distinguished pensionaries of the crown, to the degradation and injury of the house of Rohan, which was deprived of those very employments, and even of the education of the royal children, who had so long been confided to its care. Affected moderation, and the usual method of arriving at court preferment by slow degrees, appeared to madame de Polignac the virtue of ignoble souls; she did not think herself obliged to spare the source of the credit she enjoyed; and she even carried her temerity to such an height, as to introduce her lover, Vaudreuil, into the queen's most intimate society. She aimed at obtaining every thing by surprise, for she felt that she might lose every thing by accident and the resentment of very powerful rivals, who were consumed with envy towards her. The injurious language with which she was attacked by the ballads, satires, epigrams, and pamphlets that daily appeared, were so many warnings, that told she had no time to lose to insure the fruits of her good fortune. Hence arose that scandalous traffic in benefices, dignities, and employments, with which history accuses her. If her family were alarmed at the public discontent, and at the storm they foresaw, she came boldly forward, and relieved all the Polignacs from their state of terror: she summoned to her assistance the ministers she had created, or who enjoyed her favour, and without considering the danger she exposed them to, she ordered them to silence the clamours that were raised by malice or resentment. M. de Calonne well knows what it cost the nation.'

The frivolity of the Queen, and her disregard of all the rules of etiquette and state, have been often maintained and urged

against her: but we own that it was not without surprize that we saw her preference of English gardening, to the barbarous and tasteless style of old French pleasure-grounds, converted into a matter of accusation. Neither can we join in arraigning the taste which prefers muslins to silks, and the fancy-dresses to those of the old court: though it may be less easy to vindicate the propriety and policy of these changes.

On the subject of *morality*, with regard to which many persons have dealt very freely with this ill-fated princess, the present author has given a short chapter; and the assertions of preceding writers receive but too much countenance from his representation. We refrain from any extracts on such a subject.

The latter part of M. Soulavie's account of the liberties of the Gallican church will convey information, we imagine, to most persons in this country:

'France, more than any other European nation, had at length so effectually circumscribed the activity of the first orders of the state, that the pope, who was their established chief out of the kingdom, had not, according to our Gallican liberties, the least political influence within the realm. France was the only country in all Europe, that, without separating herself from the head of the church, had preserved towards him a liberty truly republican, equally distant from the independance of protestant nations, and from the absolute submission of those of the South; such as Portugal, Spain, Naples, Austria, &c. When we wished to disobey the pope legally, we appealed to a future council; and no decrees relative to discipline were admitted, until their agreement with our laws had been proved; insomuch that those of the council of Trent, as far as they related to discipline, were never received in the kingdom. The clergy of France, the parliaments, and all the orders of the state, were so much attached to the liberties of our church, that the whole nation was constantly upon the watch against the zeal of the court of Rome. The popes themselves respected the liberties of the Gallican church to such a degree, as to have no connexion with the clergy but through the medium, and with the concurrence, of government; while our bishops, on their part also, avoided a correspondence on indifferent affairs with the church of Rome, otherwise than through the channel of the minister of the king's houshold, or the minister for foreign affairs. The revolution is the only occasion on which, for many ages past, the pope has had a direct communication with the clergy, despoiled, irritated, persecuted by the *tiers état*.'

The extracts and observations, which we have already made, sufficiently present to our readers the mixed claims of these volumes. We have not enumerated their manifest errors, nor stated our grounds for suspecting the accuracy of many parts; and we have spared ourselves this labour, because we consider the work as chiefly useful so far as it points out objects of inquiry,

quiry, and as worthy of but slight reliance when not corroborated by higher authorities. We were not wholly strangers to the character of the Author: but we might be satisfied with the information which he has been pleased, in these pages, to impart to us respecting himself. It is from him we learn that he is an *Abbé*, that he finds fault with the tolerant maxims of the reign of Louis XVI., and that he is at the same time *married*; that he is an admirer of the *ancien regîme*, a partisan of the despotic system founded by Richelieu; and that he, the self-same Soulavie, held a public confidential situation during the reign of terror, viz. the office of minister from the Republic of France to that of Geneva.

Jo.

ART. VII. *Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce*; with Premiums offered in the Year 1801. Vol. XIX. 8vo. 10s. 6d. Boards. Robson, &c. 1801.

WE have heard of a nobleman who, on coming to town for the winter season, was accustomed to inquire of his cabinet-makers in New Bond-street what they had invented, since he saw them last, to make life pass more comfortably? With similar curiosity, we take up every new volume published by this Society; whose laudable object is to promote both the pleasing and the useful, and to advance those arts by which nature is improved, and the comforts of human life enlarged. The patronage which it so amply merits from the public, we are pleased to find that it continues to receive; and though the encouragements which it holds forth are not sufficient to gratify the vain and the ambitious, they may nevertheless operate as additional stimulants on minds which are well directed, and occupied in pursuits connected with national utility and the general happiness of mankind.

The present Secretary to the Society, Mr. Charles Taylor, introduces a sensible and well-digested Preface, with a respectful tribute to the memory of the late Owen Salusbury Brereton, Esq.; who long took an active part in the concerns of the Society, as one of its Vice-presidents, and whose portrait is annexed as a frontispiece to the present volume. These particulars of Mr. Brereton's life were communicated by the late John Holliday, Esq., F.R.S., and are given with such brevity that we cannot object to transcribing them:

'He was the son of Thomas Brereton, Esq. of the County Palatine of Chester, and was born in the year 1715: he received his education partly at Westminster School on the foundation, partly at Trinity College, Cambridge; and, on the death of his father, inherited the ancient family-estates, in the above-mentioned county, and in Flintshire.

'In 1738 Mr. Brereton was called to the Bar, and in 1746 became Recorder of the great and flourishing town of Liverpool; which office he filled with great impartiality and dignity during fifty-two years. In 1796, on his proposing to resign, the Corporation requested him to retain his situation, and appointed a person to discharge its active duties.

'Mr. Brereton became a Member of the Society of Arts so early as 1762; and by his assiduity, zeal, and order, filled the distinguished office of Vice President with great credit to himself and advantage to the Society, from March 1765 till his last illness in 1798. He was also an early Member of the Royal and Antiquarian Societies. The Archæologia of the latter contain his Observations on Peter Collinson's Account of the Round Towers in Ireland; his Tour through South Wales; his Extracts from the Household Book of Henry VIII.; his Account of a painted window in Brereton Church, Cheshire; and that of a non-descript Coin, supposed to be Philip VI. of France. Mr. Pennant has also, in his Welsh Tour, described and given an engraving of several Roman Antiquities, found by his horse accidentally disturbing them, at a Roman station called Croes Atti, on his estate in Flintshire.

'Mr. Brereton was a Bencher of the Honourable Society of Lincoln's-Inn, filled the office of Treasurer, and was Keeper of the Black Book. He also represented the borough of Ilchester in Parliament. He took the name of Salusbury with an estate, and became Constable of the Castle of Flint, a valuable privilege to his adjacent possessions. His domestic happiness was manifest to his numerous and respectable acquaintance, among whom were some of the most learned men of the age.

'Mr. Brereton died on the 8th of September, 1798, in the eighty-fourth year of his age, and was interred in St. George's Chapel, Windsor. His wife was sister of Sir Thomas Whitmore, K. B. Mr. Brereton lived happily with her for more than fifty years. They had five children, who all died young; he bequeathed the rents of his estates to her during her life, and after her decease (which happened in 1799,) to his relations; the only son of the late General Trelawney, of Soho-square, and the second son of the Rev. Sir Harry Trelawney, Baronet, of Trelawne, in Cornwall.'

We are informed that the premiums usually proposed by the Society have undergone a minute examination; that several are discontinued; and that new premiums are introduced under the articles

'*Comparative Tillage; Rotation of Crops; Preserving of Turnips, Cabbages, Carrots, Parsnips, Beets, and Potatoes; Inventing Threshing-Machines; Manufacturing Tallow-Candles; Preparation of Tan; Preparations of Red and Green Colours for Printing on Cotton Cloth; artificial Ultramarine; Stroke Engravings; Chintz and Copper-Plate Designs for Calico-Printers; Engravings on Wood; Bronzes; Improved Ventilation; Cultivation of Hemp in Canada, and Curing Herrings in the Dutch Method.*'

To

To this enumeration, it is added that 'the Society will attend to any information respecting such matters, as may be proper objects for farther Premiums.' Availing ourselves of this notice, and without expecting either a gold or a silver medal, we shall offer some remarks to the Society on a subject to which the attention of the public is directed by premiums, before we take farther notice of the communications which form the substance of the present volume.

Under the head of Planting and Husbandry, two premiums are proposed, (Nos. 11. and 13.); one for *Preventing the Blight or Ravages of Insects on Fruit-trees and Culinary Plants*, and the other for *Removing the ill Effects of Blights or Insects*. Before attempts are made either to prevent or to remove the ill effects of *Blight*, would it not be advisable to propose a reward for the best essay explanatory of the nature and origin of what is commonly called *Blight*; since the subject appears to be very little understood; and since, after the cause of this evil is well ascertained, it will be more easy to decide on the application of a preventative, palliative, or remedy?—Few persons appear to have considered the subject of *Blight* with an attentive and philosophic eye. It is generally supposed to be caused or occasioned, in the first instance, by insects brought in the wind and deposited on certain plants: but, if insects were conveyed on the wings of the wind to attack our vegetables, should we not perceive them in their flight before they commenced their ravages? and would not some of them at least alight on other objects? Is it not a more probable opinion, that the appearance of insects on plants is the consequence instead of the original cause of *Blight*; and that this malady, which the vegetable creation sustains, is effected by sudden changes in the atmosphere from heat to cold: by which the tender organs of vegetation are injured, the mounting sap checked and inspissated, and both a nidus and food created for various kinds of insects? A cold night, or even a cold half-hour in a night, when it has been preceded by a warm day, may burst the vessels of plants in a state of growth, injure their leaves and tender shoots, thicken their juices, and bring on such a diseased state as invites the attacks of insects, which in a healthy state would not approach it. Is not this the whole theory of what is usually denominated *Blight?* and does not the changeable state of the atmosphere, in those springs in which Blights are most prevalent, justify this opinion? We could adduce many facts in corroboration of this hypothesis: but, not having leisure to pursue the subject, we must content ourselves with suggesting the idea in the form of a query; hoping that it will be taken up and investigated by others. We would

propose that the parts of plants, as soon as they discover any symptom of disease, should be subjected to microscopical observation, and that lateral and transverse sections of them should be immediately examined. If it should be clearly ascertained that Blights are caused, in the first instance, by sudden changes from heat to cold, and again from cold to heat, in the atmosphere; it concerns the Planter, the Gardener, and the Husbandman, to consider how far he may guard against these changes, and *prevent* Blight; or how he may proceed in *removing* its ill effects. A knowlege of the cause will assist in the application of the best remedy.

We now return to the contents of the volume before us, which are arranged in the usual manner.

The PAPERS on AGRICULTURE

consist of a Letter from Henry Vernon, Esq. of Hilton-Park, near Wolverhampton, with *An Account of the Plantation of* 4000 *English Elms*, which are certified to be in a very thriving state; —of a Letter from Mr. Thomas Selby, of Otford Castle, Kent, claiming the premium for *Planting Twenty-one Acres of Osiers*, to the amount of 20,000 per acre:—of an account of *The Planting of* 250,000 *Trees of different Kinds*, on the estates of Thomas Johnes, Esq. of Hafod, Cardiganshire. The very extensive and luxuriant plantations of this gentleman meet with peculiar notice in the Secretary's preface; where, also, deserved praise is bestowed on Mr. Johnes for his spirited agricultural exertions.

'This Gentleman, by his excellent discrimination, and by exertions perhaps unparalleled, has converted a Desert to a Paradise; and in a wild uncultivated part of Wales, has raised such enchanting scenes, as afford inexpressible pleasure to every spectator. Mr. George Cumberland, whose taste and judgment have been displayed in several publications, made the following observations on seeing Hafod, in the year 1796. "So many are the delights afforded by the scenery of this place and its vicinity, to a mind imbued with any taste, that the impression on mine was increased after an interval of ten years from the first visit, employed chiefly in travelling among the Alps, the Appennines, the Sabine Hills, the Tyrolese, along the shores of the Adriatic, over the Glaciers of Switzerland, and up the Rhine, where, though in search of beauty, I never saw any thing so fine; never so many pictures collected in one point of view."

'Every person will feel a pleasure on being informed that, since the above description, very considerable improvements have been made there, particularly very lately, in the farms; that the additions in this line, and fertilizing Waste Ground, take place every year; that the number of Trees planted on Hafod estate, between October 1795 and April 1801, amount to 2,065,000, of which 1,200,000 are Larches; that, besides the above Trees, fifty-five acres of land have

have been sown with Acorns, or planted with Oaks; that Mr. Johnes is still extending his plantations, and greatly improving the scenery of his estate. We are told, that the Cheese sold by him the last season, amounted to four tons, and his Butter 1200lbs. He expects his Dairy will furnish him, during the next year, ten tons of Cheese for sale.'

An Account of the Management of several Fields (145 *Acres*) *of Spring Wheat*, belonging to Mr. Robert Brown, near Haddington, Scotland, is given in the next paper; from which it is inferred that wheat may be sown with advantage in the spring months, till the middle of March, if the weather be then dry, the land in good condition, and if the succeeding summer should prove moderately warm: that the period of harvest is not retarded above ten days; and that the grain produced is equally good in quality with that which is sown in the autumn and winter months. Spring-sowing, however, is not recommended, except when bad weather prevents the autumnal operation.

We have next a detail of the method pursued in Courland for making Clover-Hay, in wet, or, generally speaking, in what our farmers denominate *catching* weather. It proceeds on the principle of evaporating the aqueous particles by fermentation. After the clover has remained in the swath till four o'clock in the afternoon of the day following its being cut, in order to dry, it is made into large cocks, such as would require six or eight horses to remove; in these cocks, it sweats or ferments till the middle of the next day; it is then turned, to have the moisture arising from the fermentation exhaled by the sun and wind; and about four in the afternoon it will be sufficiently dry to be carted into the barn, without danger of a second fermentation. Thus, it is stated, Clover will require only three days from the time of mowing to its being housed, and will be managed with a great saving of labour.—This idea is worthy the attention of our farmers, especially with reference to their second cuts: but we would not advise them to put the hay together in the rick, unless it be a small one, on the third day from its being mowed. Let the farmer avail himself of the method here recommended: but we would warn him, according to the old proverb, not "*to make more haste than good speed*;" because clover-hay, if put together before the moisture is sufficiently evaporated, is very liable to take fire. It is observed that, after the cocks have sufficiently fermented, the clover must be spred, even though it should rain; and that the fermented clover will remain good, after having been exposed for some weeks to incessant rains, provided that it be at last suffered to dry, before it be finally housed. We shall only add that Farmers may believe as much of this as they please.

The communication of Mr. Palmer, of Maxstock, Warwickshire, which follows, on *A Method of Harvesting Corn in Wet Weather*, only informs us that he cut his corn wet, threshed it out immediately, and dried it on a kiln. With a threshing machine, this may be done with effect.

Mr. Fogg, of Bolton in the Moors, Lancashire, gives an account of his *Improvement of Land lying waste.*

Of the two subsequent papers, the former describes the Duke of Bridgewater's *Drain-Plough;* and the latter, a *Drill-Machine*, invented by the ingenious Andrew Knight, Esq. of Elton, near Ludlow. Representations of both are given in annexed plates.

Mr. Knight's Letter, *on the Destructive Effects of the Aphis*, and *on Blights on Fruit Trees*, will tend to recommend the suggestions which we offered, on the subject of Blights, at the beginning of this article: for he observes that 'the insect called the Aphis appears to require a previous disposition in the tree to receive it;' and that 'the most extensive causes of blights exist in the variations of our unsteady climate.'

Papers follow with descriptions of Mr. Lester's *Cultivator*, of Mr. Munnings's *Drill Machine for Sowing Turnip Seed*, and of Mr. Eccleston's *Peat Borer;* and views of these machines are exhibited in a plate.

To these are added, a Letter from N. Ashton, Esq. of Woolton Hall, near Liverpool; giving an account of *Planting 133 Acres of Waste Moor-land, with 487,040 Forest Trees of different Sorts;*—a Letter from Edward Jones, Esq. of Wepre-Hall, in Flintshire, *on the Destruction of the Grub of the Cock-Chafer;* for which purpose this gentleman protects the race of moles;—and the last paper in this class is a communication from Mr. Horridge, of Raikes, in the Moors, Lancashire, *on the Preparation of a Compost for Manure, made of powdered Lime mixed with Peat-earth.* In Mr. H.'s neighbourhood, this must prove a valuable discovery.

The Papers in Chemistry

are only two: but both refer to objects of some importance. The first must be deemed peculiarly interesting to a naval and commercial people; being connected with the health and comfort of those of our fellow-subjects who "go down to the sea in ships and do business on the great waters," since it is a discovery of a simple method, *by which Fresh Water can be preserved sweet during long Voyages.* General Bentham, having found that the wooden casks in which spring water was stowed occasioned it to become putrid, contrived cases or tanks lined with tinned metallic plates, so that the water should no-where have access

access to the wood; and this scheme seems to have completely succeeded.—The other paper relates to *A Preparation of Opium from the inspissated Juice of Lettuces;* by the Rev. Mr. Cartwright. We hinted at this discovery in our account of the preceding volume of these Transactions.

A solitary paper, under the class of

Polite Arts,

details the prosecution of Mr. Sheldrake's inquiries into *The Nature and Preparation of Drying Oils for Painting Pictures.* To the present race of artists, this paper must be interesting; because the author is convinced that the vehicle, which he has offered to the public notice, is in substance the same with that which was used by the best colourists of the Italian schools.

Manufactures.

An account of *Paper made* (at the request of Mr. Sewell, bookseller, of Cornhill,) *from the Gunny-bags in which the India Company import Rice, Saltpetre,* &c.; and particularly from the raw material itself, the Paut Plant; (a specimen of this paper is given;) by Mr. Thomas Wilmott, of Shoreham in Kent. Mr. Sewell, having bestowed a very laudable attention on this new manufacture of paper, farther informs the Society that there are two varieties of the Paut Plant cultivated at Calcutta, viz. Bhungee Paat, the *Corchorus Olitorius* of Linné, and the Ghee Naltha Paat, or *Corchorus Capsularis.*

Particulars of the Mode of Cultivating the English Chicoree-plant, Cichorium Intybus of Linné, Cichorien Wurzel or Hindlœufte of the Germans; and *of the Method of manufacturing Coffee from the Dried Roots,* as practised to a considerable extent and profit to the manufacturers at Berlin, Brunswick, Dresden, and other parts of the Continent. Mr. John Taylor, who made this communication, accompanied with seeds and samples of the root in different stages of its preparation, adds that 'the article is become in general demand and use throughout Germany, as a pleasant and wholesome nourishment, in place of West India Coffee, which formed a considerable part of the diet of the inhabitants.'

Mechanics.

Description of a simple, unexpensive Machine for Raising or Forcing up Water; by Mr. H. Sargeant, of Whitehaven:—of *Taking Whales by the Gun Harpoon*; by Mr. R. Hays, harpooner:—of *A new Undershot Water-wheel*; by the late Mr. Besant:—of *A Method of Driving Copper Bolts into Ships, without Splitting their Heads or Bending them*; by Mr. R. Phillips of Bristol:—of *A Machine*

Machine for Raising Ore from Mines; by Mr. T. Arkwright of Kendal:—of *Burr-stones proper for Mill-stones*, discovered by Mr. Field Evans, of Pool-Quay:—of *An Improved Mill for Grinding Hard Substances*; by Mr. Garnet Perry, of the City Road:—of *A Drawback Lock for House Doors*; by Mr. Wm. Bullock, of Portland-street:—of *A new Crane for Raising and Delivering Heavy Bodies*; by Mr. T. Gent, of Homerton:—of *The Method invented* (and used under his direction) *for the Ventilation of Hospitals*, &c.; by Sir George Onesiphorus Paul, Bart.; —and of *A new Escapement for Watches*; by Mr. John Delafons. All these descriptions are accompanied by plates; without the aid of which it would be difficult to convey accurate ideas.

Colonies and Trade.

An Account of the Production and application of Myrabolans, the *Phyllanthus Emblica* of Linné, *as a Substitute for Aleppo Galls*; by the late Dr. Alexander Johnson. It is here stated that some hundred pounds weight of this fruit have been already used at Manchester, instead of Galls, in the Turkey red-dye, and in other branches of business.

A Communication from Andrew Stephens, Esq. of Keerpoy, in Bengal, *on Lake made by him from fresh Stick Lack*; to which is annexed the experiments of Dr. Bancroft, to shew that the Lake is an useful substitute for Cochineal in various cases. This is a valuable addition to the catalogue of dying-drugs.

If the articles contained in this volume be not all of the first importance, they furnish additions to the general mass of practical knowlege, and evince the spirit of investigation and improvement which distinguishes the present age.

Annexed to the Preface is an explanation by Mr. Barry, of the additional improvements made in the pictures painted by him for the Great Room of the apartments belonging to the Society. When these pictures are characterized as matchless fruits of his talents, and as creating new objects for the contemplation of the philosopher and the admiration of the artist, we are concerned to hear Mr. Barry complaining of the dark designs of interested individuals against his honour, interest, and peace. He refutes a calumnious report of him which he says has been made to his Majesty; and we hope that his declaration will produce a good effect, and that the mysterious opposition of which he complains will entirely subside.

We cannot dismiss this volume without congratulating the Society on the addition of two hundred new members, and assuring it of our cordial wishes for its growing prosperity.

ART. VIII. *The History and Antiquities of the Parish of St. David, South Wales;* the most ancient Documents collected from the Bodleian Library. To which is annexed, a Correct List of the Archbishops, Bishops, &c. who have filled that See. Embellished with Plates in Aquatinta, from Drawings made on the Spot, by the Author, George W. Manby, Esq. 8vo. pp. 206. 10s. 6d. Boards. Harding. 1801.

THIS handsome work claims the attention of the inhabitants of the principality, and of those who have visited this famed spot in particular, or who contemplate such an excursion; and none should make the tour of South Wales without undergoing this pilgrimage, in spite of the obstructions with which they will meet, from bad roads and homely accommodations. The author's descriptions are correct, and the book forms an useful manual for the curious traveller. We must ask, however, why certain miserable verses, evidently modern, are mentioned in the title-page as antient documents; and why that title is so ostentatious? It leads us to seek for traces of research, which the subsequent pages do not exhibit.

The accounts of the Prelates and Dignitaries of this Cathedral will be interesting, to those who have not access to the learned works whence they have been extracted: but why are not these accounts carried down to the present time? We were surprized to find so little said of Rhees Prichard, author of the work called *Cunwyll y Cymru*, the Lamp of the Welsh; a composition in the true spirit of Welsh poetry, consisting of short poems which touch on all the great heads of moral and religious duty; which was formerly seen lying by the side of the Bible and the Prayer-book in every family in South Wales; and a great portion of which, almost every person could repeat from memory. It abounds with aphorisms, admirably adapted for the conduct of life; and there is great reason for believing that it had contributed considerably towards the civilization of that part of the island. Laud, when bishop of St. David's, made Prichard chancellor of the diocese.—We lament to add that this work, which breathes piety without fanaticism, and which instils the purest morality, is now in no request among the common people; having made way for methodistical hymns which abound in mystic unintelligible jargon.

Respect for the present Bishop of St. David's, to whom the volume is dedicated, ought to have inspired the author with a little more caution than he sometimes manifests. The learned Prelate will hear with some surprize 'that the dignity and power of the druidical tribunals were not in the least abridged until a regular code of laws was formed by Howel Dha.' We apprehend

apprehend that these tribunals were going out of date as early as the time when Papinian read lectures at York, and when the British youth became captivated with the Roman eloquence. We also suspect that the Bishop will feel slow of belief, when told that Dyvett 'preserved itself as a kingdom till it was wrested from the regal possessors by Earl Strongbow, who subdued that country: for, until the arrival of Strongbow, the county of Dyvett never yielded to the arms of Romans, Saxons, Danes, or Normans; nor were the antient inhabitants disturbed in any of their possessions, although interrupted by skirmishes on land, or by spoilers from the sea.' We suppose that this account is meant to be complimentary: but would it not have been as honorable to have been conquered by the Romans as by Strongbow?

Mr. Manby is completely in an error respecting the orthography of the Welsh word which signifies *woman; Menyw* is the original term; and Fenyw is the word in construction; which is nearly the reverse of what he has laid down.

Every man of taste laments the ravages committed by the fanatics in the age of the reformation, and by those in the civil wars. The present author, alluding to scenes of this sort, in which the rebels under Cromwell were concerned at St. David's, observes that 'a remarkable story concerning them is told, and *fully authenticated:* when the rebels mutilated this tomb, and beat off the heads of these images, they impiously carried one of them to the font, near the west door, attempting there to baptize it, according to the form prescribed in our Liturgy: but, whilst they stood at the font, the head fell upon the toe of him who personated the priest: he complained instantly of the bruise, which gangrened; and, though they took what care of him they could, he died in a day or two after.'

We extract a specimen of Mr. Manby's descriptive talents:

'St. David's has a small quay for shipping, about a mile from the town, called Port Clais, where a small vessel may lie in great safety: from this little harbour you may go to Ramsey island, by crossing its sound running between it and the main land; it is about a mile over, though it was formerly only a small fretum: it requires moderate weather, there being many rocks, and, from the tides, it is both difficult and dangerous to strangers.

'Not far from the south end of the Sound, runs a reef of rocks nearly half way over, called the Bitches: towards the middle is that rock so much dreaded, and on which innumerable vessels have been wrecked, called the Horse; at high water it cannot be seen, and the tide setting directly on it, makes it very dangerous, particularly in a calm: the rapidity of the current through the Sound is said to be, on a spring tide, seven or eight knots an hour; the velocity of discharging

charging itself, particularly if opposed by wind, causes a shot of most tremendous appearance; there are six different eddy tides, and it flows considerably longer than it does at the back of the island.

'This island is now in the form of a triangle, about two miles long, and one in its extreme breadth in the centre: there formerly was a wall run across it; but its traces, and for what purpose, are not known: antiently it was called Ptolemeus Lymen; and on it were two chapels, but now no vestige of them is to be seen: one was dedicated to Saint David; and the other, named Ynis Devanog, dedicated to a saint of that name, who, with Faganus, was sent by Bishop Elutherius to preach the word of life to the Britons, in the year 186 after the ascension of our Saviour Jesus Christ. The last-mentioned chapel, with great part of the island, has been swallowed up by the sea, as far as the rocky excrescences to the westward of it. The island, it is said, was formerly inhabited by saints; and that no less than 20,000 have been buried there: it keeps many cattle, sheep, and rabbits; but the latter are nearly extirpated by the rats, that periodically swim across the Sound during the summer. Great part of the soil is fertile, and yields good grain: but this host of vermin convert it to their own use, denying the benefit of the cultivation to its occupiers.

'To this island, and the rocks adjoining, yearly resort such an immense number of migrating sea birds, of several sorts, as none but those who have been eye-witnesses thereof can be prevailed upon to believe, the cliffs being nearly covered by them: they chiefly consist of the Elyug, the Razor-bill, which is the Merc of Cornwall; the Puffin, which is the arctic duck of Clusius, and a variety of gulls. Here they all come to deposit their eggs, and rear their young; in places so high and rugged, as to make it almost inaccessible to the foot of plunder or hand of violence: their visits and returns are very precipitate; for, after the breeding season, they depart in the night: in the previous evening the rocks are covered, and the next morning not a bird is to be seen: in like manner, on their return in the evening, not a bird will be seen, and the next morning the rocks will be full of them. They also visit commonly for a week about Christmas, and then finally take their departure until the following breeding season. The Eligug and Razor-bill lay but one egg each, on the bare rock; never leaving it until it is hatched, and their offspring able to follow them; either from instinctive fondness, or for fear of the gulls, their greatest enemies. The Puffin much resembles the Parrot, with an arched red beak: they breed in holes vacated by the rabbits. The vast number of eggs laid on these rocks are, when in season, the principal subsistence of the poorer sort of inhabitants about Saint David's: the eggs are about the size of a duck's, beautifully spotted and variegated with many colours; all vary much, and they say there are not two alike.

'From this island, it is said, was formerly the direct place of embarkation to Ireland; but those who are conversant with the tides do not give the tradition that evidence which it merits: the high rocks upon it were famed for breeding the most celebrated falcons for hawking, but there has not been any seen for some centuries past.

These

These falcons were preferred to all others by King Henry the Second, and are of that sort which were called by sporstmen Peregrines, and which Augustus Thuanus, of Esmer, in his excellent piece on Falconry, termed Hieracosophion.

'Depressus capitis vertex, oblongaque toto
Corpore pennarum series, pallentia aura,
Et graciles digiti ac sparsi, naresque rotundæ.

'Low is the crest, the body oblong rows
Of plumage grace, pale colour'd legs, whose toes
Are thin and wide, round beak ——.'

'North-west of this island are six rocks, supposed to have been formerly part of the same; they are called the Bishop and Clerks, well known and dreaded by all seamen who pass St. George's Channel: they are thus spoken of by an author, about the time of the Spanish invasion in 1588:—"They are stout sturdy fellows, and will not budge a foot; are able to resist the King of Spain's great navy, and put her Majesty to no charge at all." One of them, most to the southward, is called Carreg Escob, or the Bishop's Rock; the second, Carreg-yr-Rossan; the third, Gwen Carreg, or White Rock; the fourth, Deveck; the fifth, Carreg Hawloe; the sixth, Emscar. These rocks are watchfully looked after by all passing this sea, as this bishop and his clerks preach such deadly doctrine to their winter audience.

'Saint David's Head is a rock, visible a great distance at sea, and has a very bluff shore of an immense depth. Tradition reports, that one Adam Samson, a notorious pirate in King Henry the Seventh's time, was taken in Saint George's Channel, after having done much mischief; the ship, which had him on board, was driven this way, when Samson took the opportunity of persuading the master to keep close to the rock to avoid shoals, when he leaped upon it and made his escape. On the top of the rock, above the Head, are the remains of an old Roman fortification, formed by a barrier of piled stones running across the peninsula of the Head, celebrated for the sequestered and venerable situation of the Druids. At the foot of this rampart is the foundation of a square building of considerable size, not improbable to have been the residence of that fraternity, who lived a collegiate or monastic life; it requiring many of them to perform the sacred rites of their religion, as well as other duties: near it are the remains of seven monuments of antiquity, said to be Druidical temples; five of them are circular, about six yards diameter; another of the same form, though much smaller; and one elliptical, ten yards by six.

'Various have been the opinions of their intention; some say they are temples erected for the exercise of their religious functions: they are formed by stones set perpendicularly; as it appears by an article in their religious creed, that it was unlawful to worship under roofs.—Others have supposed them Orsedde or Orsedde-fianira, Druidical judgment-seats; where they heard causes, and pronounced judgment. Their courts of justice were in the open air, seated on a conspicuous

spicuous eminence, in an unfrequented and retired situation: the sanctity and austerity of their manners induced veneration for, and acquiescence in, their decrees. Nor was their dignity or power in the least abridged, until a regular code of laws was formed by Howel Dha, or the Good: till then their laws consisted of a few oral, traditional precepts, not reduced to writing, but committed to memory. Thus the breast of the Druid was the repository of the laws.—Others have imagined they were for astronomical studies; the situation answering every purpose of a fine observatory: and as they were chiefly devoted to that science, all affairs of the greatest importance were influenced by the revolutions of the great fountains of light; but scrupulously avoided while the moon was in the wane. Others say they were erected to the honour of the Deity, or for receptacles of the dead.

'A little lower than where these are seen, is a deep recess in the rock, called the Goat's Cave; it seems as if formed by art, about twenty yards by six in width: it now is very low, owing to a vast quantity of soil being left by the sheep, sheltering from the fury of the elements.

'The Druids always had, near their venerable residences, a spot in a most secret situation; where they performed such incantations as related to their secret doctrines, concealing them from all the world but their own society: they usually chose a cave for that purpose, as they observed the most impenetrable secrecy in delivering their opinions, and the greatest caution that they might not be known to others: they made an inviolable rule never to communicate any of their secrets to a woman.

'About the Head are found the Saint David's diamonds, or pellucid crystals; some are procured from the interstices of the rock, while others are found encompassed with a dark earth, their points appearing upward: they have a beautiful effect when well set; are very hard, and, when first found, resemble the amethyst.'

The plates add greatly to the interest of this volume. Jo. M.G.Z.

ART. IX. *Illustrations of the Truth of the Christian Religion.* By Edward Maltby, B. D. Domestic Chaplain to the Lord Bishop of Lincoln. 8vo. pp. 448. 5s. 6d. Boards. Rivingtons, &c. 1802.

THE title of this volume must not induce the reader to expect an ample statement of the chief evidences of the truth of Revealed Religion, but an examination of what may be called its collateral and auxiliary testimonies. Of these aids, the Christian champion has a full right to avail himself; for, since revelation is addressed to us through the medium of human testimony, its origin must, in course, be continually receding from us; and from this very circumstance, its history and antiquities, if not repeatedly illustrated, will become a source of perplexity and misapprehension. Hence, then, will result

the necessity of various inquiries into its merits: which, when conducted by learned and able men, will have a tendency to counteract the operations of time; and to produce, if not an absolute multiplication or progression of evidence, at least such a minuteness of discussion as must bring the whole forwards into a strong light, and enable distant ages to judge of the credibility of Revelation. In this respect, the efforts of Infidelity have aided the cause of truth; since they have stimulated the Christian scholar to exertions which otherwise might not have been made, however important to the interests of religion. Every age will witness defences of Christianity adapted to its particular character and circumstances; and each succeeding advocate can for the most part only work up and newly arrange old materials: but, if he performs this task with skill, he is intitled to considerable praise. Mr. Maltby has manifested a laudable zeal in undertaking an illustration of the truth of Christianity, and his design is executed with ability and success.

In eight chapters, the author discusses—the internal Evidence of the Genuineness and Authenticity of the Books of the N. T.—the Proofs arising from the Prejudices of the Jews—the Conduct of the Disciples of Christ—the Miracles wrought by the Disciples during the Life of our Lord—the Gospel Scheme—the Character of Jesus—Mr. Godwin's Misrepresentation of this Character, in his Enquirer;—and, lastly, the Defects of the Evidence in favour of the Mahometan Religion.

On the subject of the first chapter, it will not be expected, after what has been so frequently and ably advanced by others, that much new light should now be diffused. The merit, therefore, here consists principally in the use and arrangement of matter already furnished to the author's hand; and this commendation Mr. M. will deservedly obtain from his readers.—The following quotation will give them an idea of his talents as a Christian Apologist:

'The grand exemplification of the preceding remarks is to be noticed in the character of our Lord himself, which is at once so peculiar, that it could scarcely be copied, yet so natural, that it could not be feigned. In the very minute delineation of his actions and sentiments, we cannot fail to trace one and the same dignified, and virtuous, and benevolent Being. In the various, and seemingly opposite, excellencies which are pourtrayed, of dignity and of humility, of just resentment and of submissive patience, of fortitude and meekness, not once do we discover any marks of inconsistency, not one action or one word do we remark, that does not seem appropriate to the new and sublime pretensions of the Son of God. In

those of the disciples, who come more particularly forward to observation, each individual is distinguished by some peculiarity of manner, yet that manner is invariably and exactly preserved. The characters of St. Paul and St. Peter are both marked by a warmth and eagerness of disposition, yet they are so represented, as to appear each possessed of his own discriminating qualities. In both we observe indelible traces of a peculiar conformation of temper and of habits; yet the actions of the one are not liable to be mistaken for those of the other. In St. Paul we see an ardent inflexible zeal; knowing no fear, and defying every danger, when pursuing what his conviction pronounced to be truth. In him too we discover intellectual powers of a more than ordinary size,—fervid, full, and comprehensive. In St. Peter's conduct, plain traces of a ready impetuous zeal are discernible; but it is a zeal mixed with a degree of timorous selfishness, and more easily bent from it's purpose, than that of his fellow-apostle. A difference also is very observable in the cast of his understanding, which is neither so quick nor so vigorous, as that of St. Paul. As in the former, we distinguish the same individual impelled by similar motives, though placed in very different situations; equally bold and impatient, whether persecuting Christianity, or preaching in it's support: so in the Apostle, who temporized at Antioch, we recognize at once an identity with him, who had denied his Master.'—

'From the style and contents of these volumes, we have the strongest reasons for concluding, that the authors of them were Jews, in an humble way of life, unacquainted with the arts of composition. Now it seems inconceivable, that any writers of this description should gain such an accurate and complete knowledge of human nature, and be so thoroughly acquainted with the characters and transactions of the times, as to introduce so many distinguished actors, in a variety of feigned situations, and yet betray no symptoms of inconsistency, nor, by any lapse of memory or judgement, shock our belief of the reality of the incidents, or the identity of the characters. The difficulty is greatly increased, when we consider, that it is not a single writer, whose veracity is called in question; but that a variety of writers, upon the supposition of a fraud, must have agreed to relate different particulars of the same imaginary transactions, and to introduce the same character in different fictitious situations. For, if a story be really untrue, the chance of discovering it's fallacy must be increased in exact proportion to the minuteness of the detail, and the number of persons who relate it separately. Where such a story is told very circumstantially, and by a variety of witnesses, the probability of some palpable contradiction is so great, that it seems scarcely possible to escape detection. Yet surely it will be owned by every careful enquirer, that the difference observable in the accounts of the sacred historians, whether we regard character, or incident, is no other than what might naturally be expected, when writers, of different parts and dispositions, give an account of the same transactions: nor is it such, as would be thought to impeach the credibility of any other historian, in any other subject.

'It seems therefore plainly impossible, that these writers should have concurred in inventing the narratives which appear under their names: it seems equally difficult to believe, that they should have been prevailed upon by any other person to record that, which they adopted only upon the credit of their informer. And certainly these narratives, whether examined separately, or compared with each other, preserve so invariably such an uniformity of character in the same individual, and throw such vivid colours of discrimination into the actions and manners of the various personages, whom they undertake to record, that it requires a more than ordinary share of sceptical prejudice, to restrain us from believing that they drew from the life, and described actions as they saw them performed, and recorded discourses as they heard them delivered.'

This chapter concludes with a well drawn comparison between the spurious and genuine Gospels, and with a recommendation of Mr. Jones's admirable work on the Canon of Scripture.

In chapter 2d, we meet with many just reflections on the dissimilarity between the *expected* and the *real* character of the Messiah; and pointing out in particular the impolicy of his conduct, if he had been either an enthusiast or an impostor.—The rejection of Christ by the Jews is here well shewn to have been the natural result of the early prejudices which they had imbibed:

'If any one, after viewing the deep root which national pride and prejudice had taken in the minds of the Jews, after examining the nature of the expectations they had formed, and the manner in which they were disappointed, can still consider the rejection of Jesus by the Jews as a matter incredible or unaccountable, he must have accustomed himself to view the relation of cause and effect with no very accurate eye. Certainly, it was impossible for him to appear in a way more contradictory to their expectations, and to propagate doctrines more distasteful to their wishes. An enthusiast could not conceive such a scheme; an impostor could not adopt it: consequently, the Gospel, if preached by a Jew among the Jews, could not originate in human artifice or errour, but must have had it's source in the unsearchable wisdom, and comprehensive benevolence, of the Almighty Governour of the universe.'

The author strengthens this remark by a long quotation from Lardner, which is farther enriched by Mr. M.'s judicious notes. If it be objected to the credibility of the Gospel narrative of our Saviour's Crucifixion, that it is not easy to account for the brutal and outrageous act of the multitude in compelling the governor to release a murderer, and to consign to a cruel death one who was, so lately, an object of their veneration, Mr. Maltby observes:

'The

'The classical reader will not fail to call to mind the striking description of the change, produced in the expression of the sentiments of the Roman populace at the fall of Sejanus. See Juvenal, Sat. x. 67. 76. &c. But the change was only in the expression of their sentiments, since this insolent favourite was as much the object of their real hatred, when in the height of his power, as in the degradation of his fall. The animated picture, drawn by the satirist, makes us some amends for the interruption, which time and accident have caused in the Annals of Tacitus, at this very interesting period of history. Yet Brotier has caught successfully the manner of his original. Supplem. ad Lib. V. Annal. capp. xxiv. xxxviii.'

From the 3d chapter, we could wish to make many extracts, if our limits permitted; particularly from that part which states the inconsistency of the Disciples' behaviour subsequently to the Resurrection of Jesus, when compared with their previous views and sentiments, unless they had become fully and awfully convinced of the truth of his pretensions.—This argument has always appeared to us of the greatest weight and importance.

Chapter 4th, on the power of the Apostles to work miracles, we must confess, carries with it less the appearance of a solid and convincing *proof*, than that of an ingenious and able *defence*. The author, it must be allowed, here treads on slippery ground; and before this point can be cleared up to the satisfaction of all parties, a previous question seems requisite to be determined, respecting the actual existence of *Dæmons*.

Chapter 5th enters into a consideration of 'the scheme of the gospel.' Mr. M. undertakes to refute the objections which have been urged against Christianity by Chubb and Lord Bolingbroke, as being differently represented by Christ and his Apostles; and here he shews much strength of argument. It may be admitted, perhaps, that Jesus himself was not aware of the extent of his mission at an early period of his ministry; or he might have many strong reasons for concealing it for a time from his disciples. In either case, the difficulty will vanish.—This chapter concludes with the following explanation of the conduct of the Disciples subsequently to Christ's resurrection; and it is an explanation equally solid and satisfactory:

'It appears therefore, that they, who have urged against the Christian religion the objections before stated, have extremely mistaken the grounds, upon which their arguments are rested. The only improbability in this case can be, that the disciples should promote with so much ardour the enlarged and comprehensive views of their Master, although, whenever those views were intimated at an earlier period, they either "did not understand," or "could not

bear" them. The only explanation, which can be given of this fact, at all satisfactory to my mind, is, that they were fully persuaded of his resurrection from the dead; and that his authority then, and not till then, had the effect of making them submit their thoughts, and their actions, implicitly to his direction. Nothing short of this can sufficiently account for their proceeding to propagate the Gospel doctrines after the death of Jesus; and particularly, for propagating them in the manner, and to the extent, which are stated in the sacred history.'

In chapter 6th, we meet with a variety of judicious remarks on the character of Christ: a character attested by all parties, his enemies as well as his friends, to have been conspicuous for morality, piety, justice, and benevolence. Rousseau himself, indeed, has asserted "that, if the life and death of Socrates be those of a philosopher, the life and death of Jesus Christ are those of a God."—This comparison brings to our recollection an expression used by Mr. Maltby in his fourth chapter, where he speaks of Jesus as appearing in a more offensive light to those who rejected him, because *they* thought it 'glaringly absurd' to *deify a malefactor*.—We do not conceive that such a thought ever occurred to them; nor that they ever suspected that his warmest friends would be guilty of such a 'glaring absurdity.' They rejected him on other grounds.

Chapter 7th contains a reply to Mr. Godwin's attack on the Christian religion and the character of its founder.

'The substance (says Mr. M.) of the accusations brought by this writer against the Gospel, and its blessed Author, may be comprized under three heads, viz.

'1. The bigotry and intolerance, sanctioned by the doctrines of the Christian religion.

'2. The improper and unwarrantable stress laid upon faith.

'3. Certain moral defects in the character and temper of Jesus.'

To each of these accusations, Mr. M. replies with much force; and the chapter closes with this exhortation to Mr. Godwin:

'Let me, in conclusion, warn this writer, who professes himself the friend of truth, and the determined enemy of prejudice, to conduct his inquiries after the former with more candour, and to guard against the effects of the latter with more circumspection. If, in thus pursuing his researches, he cannot bring himself to admit the credibility of the Gospel history, let him at least abstain from invectives, so gross and unfounded, against a character, which *almost all* its enemies have confessed themselves bound to revere.'

The term "θεους," in the passage of Pindar quoted by Mr M. immediately afterward, if applied by Mr. Godwin, must be considered to import not *divinities*, but *characters divinely good*.

The

The 8th and last chapter presents a view of the defects of the evidence in favor of the Mohammedan Religion.—After having offered many pertinent remarks on this subject, and having shewn, by quotations from Gibbon and the Koran, the futility of Mohammed's pretensions, Mr. M. sums up in an eloquent manner the preponderating evidence in favor of Christianity, and terminates with these impressive words :

'It is impossible to close this account of the doctrines and conduct of the celebrated Impostor, without remarking the fatal and decisive evidence which the circumstances of his death supply, in direct contradiction to his pretensions. A Jewish female of Chaibar, being desirous to ascertain the truth of these pretensions, placed before him at supper a poisoned dish, of which one of his companions, eating greedily, immediately died. The pretended Prophet, who partook of it in less abundance, nevertheless only found his fate deferred. His health was so much injured by this successful essay of curiosity and revenge, that, after lauguishing three years, he died in consequence of thus failing to realize his claim to that prophetic knowledge, which he so arrogantly asserted. These facts, which are confessed by his warmest admirers, surely place in the clearest point of view the fallacy of his declarations ; and expose that imposture, which he had been labouring but too successfully to place beyond the reach of human discernment.

'If therefore we fairly consider the circumstances under which the religion of Mahomet prospered, taking into account the manner in which it was propagated, and the form it continues to assume, surely it does not appear, that any argument can be derived from it's success, to affect in the slightest degree the Christian religion ; but as certainly it does appear, that an Impostor of the most acknowledged abilities and the most undaunted courage, undertaking his designs at a juncture the most favourable, could not plan a scheme of such a nature and extent, without betraying tokens of fraud the most gross and palpable ; nor without laying himself open to the view of all, who unite a spirit of candour with a desire of accurate investigation.

'Christianity appeared in a most enlightened age ; it has attracted the notice, and challenged the scrutiny, of the acute and intelligent ; yet in the space of eighteen centuries, no one decisive mark of fraud has been fixed upon as affecting the conduct or doctrines of it's founder. On the contrary, the more accurate the search, and the more piercing the scrutiny, into it's authority, the characters of truth have appeared with undiminished, nay, increased, lustre.

'If the revolution of so many ages has failed to reveal one indubitable trace of fallacy in the origin of our Holy religion ; if the labours of so many intellects have been baffled in the attempt to stigmatize it as indebted to fraud or enthusiasm for it's success, is it probable that a few more ages rolling on shall unfold the hitherto undiscovered secret of it's human birth ? Are the sages yet unborn, who shall probe to the quick the latent wound, which has so long rankled, without betraying one symptom of unsoundness ?

'Until such exalted spirits shall appear, and such wondrous ages arrive, why may we not content ourselves with believing that, which is so far from having been proved incredible, that it has on the contrary been found to possess all the marks of credibility, which in any similar question the human understanding can require?

'Surely, in the religion of Jesus, there is sufficient evidence to warrant our faith, sufficient authority to regulate our conduct, and sufficient encouragement to elevate and sustain our hope.'

On the whole, we have received great satisfaction from the present work; and we recommend it to all, as a valuable accession of strength to that rock on which the Christian must build his faith.

In the Latin exercises annexed to this treatise, the *Thesis*, and the *Concio ad Clerum*, wewere much gratified by observing that Mr. Maltby stands distinguished not only for his attainments in sacred literature, but as a correct and well-informed classical scholar. Such an union of talents and acquirements, therefore, as this volume evinces, cannot fail to give the public a high opinion of the author's merits; and when they find these qualities conspiring in the cause of truth and the promotion of piety, they will wish to see them rewarded as they deserve, and exerted from a station which will give additional consequence to their inherent power.

Man.

ART. X. *An Inquiry into the Origin of the Constellations that compose the Zodiac*, and the Uses they were intended to promote. By the Rev. John Barrett, D.D. and Senior Fellow of Trinity College, Dublin. 8vo. pp. 200. 6s. Boards. Mercier and Co., Dublin; Vernor and Hood, London.

IN the preface to this volume, the author mentions some of the motives which induced him to undertake the present investigation; together with the reasons that first led him to suspect the origin of the Zodiac to be older than it is generally supposed to be.

As several authors have given an explanation of the signs of the Zodiac, it was to be presumed that Dr. Barrett would attempt to demolish their theories, before he advanced his own; and accordingly, his first pages contain an examination of the systems of Macrobius, La Pluche, and La Nauze. In opposing these hypotheses, Dr. B. is more happy than in establishing his own; for, though endowed with much learning, and qualified by much research, he has fallen into the wildest and most fanciful conjectures. He has distorted the meaning of the plainest passages; and by the torture of his learning and comment, he has forced the most innocent things to conform to his system.

system. We shall quote a few examples, and hope to be excused the unnecessary trouble of animadverting on them.

The first passage, in which there appeared to us a manifest contortion of the plain meaning of a sentence, is in page 10; where, in order to confute the opinion of Epiphanius, that the Pharisees translated the names of the signs from the Greek into the Hebrew, Dr. Barrett insists that two of the signs are expressly mentioned by Isaiah; "Behold the nations are as the drop of the bucket, and the small dust of the balance."—To our minds, the bucket and balance here meant are a common bucket and balance; and such must be the acceptation, unless we are desirous of banishing all beauty from the remark.

In the 3d chapter, the author gives his explanation of the signs. *Aries*, the Ram, is with him the symbol of the Divine Being; and the proof, a part of which will probably satisfy our readers, is as follows:

'Scripture every where represents the relation of men to God, as that of his people and the sheep of his pasture, and this where it celebrates him as the Creator of the world and the Lord who hath made us. Vide Ps. xcv. 7, &c. c. 3. In Ps. xxiii. 1, 2. David calls the Lord his shepherd, who makes him lie down in green pastures. And when he goes astray, Ps. cxix. 176. describes himself as a lost sheep. Under which image Isaiah, liii. 6. describes the degenerate Jews; and Christ says the same thing, Matth. x. 6. xv. 24. The Lord is the shepherd of Israel who leads Joseph like a flock, Ps. lxxx. 1. Christ is the shepherd that was to be smitten and his sheep scattered, Zech. xiii. 7.; and that lays down his life for the sheep, John x. And his pastoral office is described by Isaiah in nearly the same words. We ought next to consider who is the *natural* shepherd of the *real* sheep, and whom has the Author of Nature made the Father of the flock and invested with the tender office of leading them to green pastures, and of watching over them; and who is it whom they all naturally follow after, in same manner as the human race ought to observe and obey their father in heaven; and who is this but the RAM? Therefore, in the language of nature and scripture combined together, the relation of the author of nature, the God and Father of us all, to all his creatures, the works of his power and productions of his wisdom, will be the same as that of the ram to the sheep: and consequently the RAM will be the symbol thereof.'

The Bull is the symbol of the Ocean; and the proof is this:

'That the earth was originally in a liquid state in a great measure, is a truth, which revelation assures us of, and all our researches in Natural Philosophy fully discover. Now the attributes of the Ocean are strength, impetuous motion, an immense extension, and a bellowing noise, (Ps. xlvi. 3.—lxv. 7.—Job xxxviii. 8—11.) all of which seem to be properly expressed by the Bull. Virgil has his fortes invertant Tauri: and Horapollo, L. 1. p. 58. witnesses thus of the Ægyptians. Fortitudinem innuentes, Taurum pingunt. For the

Hebrews we find אב ר fortis, et synecdochice Taurus; whence perhaps the God Apis derives his name, only by a change of the last letter. The epithets of the sea generally relate to the noise of its waves, and Neptune is stiled Μυκητὴς, i. e. Mugitor.—Plutarch, Quæstiones Græcæ xxxvi. "Poetæ dicunt bubulo pro magno, sic βοῶπιν Poeta dicit magnis oculis præditam, βευγαῖον qui gloriose se jactat." Here the Bull denotes any thing great; and the Ocean is confessedly the greatest object on the earth.

'The poets paint Oceanus with the head of a Bull, and Euripides styles him Ταυρόκερανος, Orest. 1380. Both Homer and Hesiod style Ocean ποταμὸς; and all poets represent rivers with the heads and horns of Bulls. Horace has Tauriformis Aufidus; and Virgil, Rhenus bicornis. One commentator says, Ταυρόκερανους vocant flumina Græci, quæ cum cornibus pinguntur, quia mugitum habent velut Boves. And Festus, Taurorum specie simulachra fluminum quia sunt atrocia velut Tauri.—Phurnutus.—Fluvios cornutos et tauricum intuentes pingunt, Pierius.—Cornua fluviis tribuuntur ab eorum lapsibus flexuosis. Hence the Bull is the animal sacred to Neptune and the victim to be sacrificed to him, Homer. Odyss. iii. 4. Iliad xx. 404. Virg. Æn. iii. 118.'

Again; the Doctor asks 'what hieroglyphic (that of the ox butting against an egg in the Temple at Meaco in Japan) could more aptly express the ocean; which, by being subject to alternate flux and reflux, did thus strike on the solid globe, as the bull butts on the egg with his horns,' &c.

Gemini, the Twins, are supposed to mean day and night; *Cancer*, the Crab, is a sign, according to the author, of much importance, and he labours to prove that it means the visible heaven, or starry firmament; and *Leo*, the Lion, denotes the Sun. The third part of the proof of this last conjecture will satisfy most readers:

'From the qualities or attributes of this animal. These are Strength and Watchfulness. Now both these are also with the strictest truth attributed to the Sun, who is styled the Eye of the World by Mart. Capella. Pierius observes of the lion: "Solum hoc animal ex iis qui recurvos habent ungues, simul atque natum est, cernit: somni quoque parcissimi est, ita ut multi insomnes credideruntet inter dormiendum oculos splendescentes habet." And as its foreparts are emblematical of strength, so are its hinder parts of weakness; in which it again resembles the departing or setting sun. And as the lion's presence causes the other animals to disappear, so the sun's rising makes the stars to disappear from the heavens.'

Virgo, the Virgin, means the *teeming* Earth; and, as every thing depends, in Dr. Barrett's opinion, on the right interpretation of this symbol, he strenuously endeavours to establish this point:—how ingeniously and learnedly, let the following extracts shew:

'Both

'Both sacred and profane writers personify the earth. For the scriptures see Deut. xxxii. 1. Jer xxii. 29.—Numb. xvi. 30.—Lev. xviii. 28.—Job xii. 8.—Ps. lxv. 13.—lxxxv. 12. For profane writers we may observe the epithets they bestow on her and the parts they mention of her. These are Gremium, Sinus, Uber, Viscera. Do not all languages impose on the earth a name in the feminine gender, and is she not represented as the mother of all? Hesiod represents Γῆ, the earth, as having produced the Heaven, and every thing else as produced by the mixture of these two. Virgil observes of her: Parturit almus ager: & tum partu terra nefando. Thus the earth by producing from herself the vegetable world, which in the language of things is symbolical of the animal, (thus a tree stands for a man, Ps. i. 3. Matth. iii. 10. &c.) bears an analogy to the female of all animals, by whose means the animal creation is continued; and this analogy is a sufficient ground for making the female to be the symbol of the earth. Let us consider the appellations all languages bestow on certain portions of the earth; they are female, as Hibernia, Britannia, &c. and they use denominations which imply an allusion to the human body, and carry a reference to its several parts. Thus we call projecting points of land, Heads, or Headlands, or Capes; and in many languages they are termed Noss or Ness (from Nasus); Defiles are termed Fauces; and it is familiar with us to talk of the Face of a Country; in Scripture mountains are styled Horns, Is. v. 1. and Heads, Rev. xvii. 9. and Shoulders, Deut. xxxiii. 12. and they are said to be brought forth, Ps. xc. 2. which implies that the Earth was considered as a Female.—And is not man himself termed a Microcosm?—All such expressions betray their origin, and shew that they are founded on a supposition, that the human figure is the proper emblem of the Earth. What can therefore more properly represent her than the figure on the sphere; where she appears with an ear of corn in her hand, to shew that she is mother of the vegetable world. Her being styled a Virgin, plainly denotes the dry land, which on the third day of creation produced fruits without cultivation, and, on the sixth, the various race of animals.

'We have the authority of holy Scripture, when we interpret an ear of corn to be the hieroglyphic of the year. But the year is that space of time, in which the Earth revolves about the Sun. Therefore the figure, which holds the symbol of the year in her hand, must be the Earth. And thus whether we consider the ear of corn in the literal sense as in the last argument, or in the symbolical as here, we are equally led to the same conclusion.'—

'Man having been created the principal Being on Earth, and appointed to rule over it; hence we may infer that a human being may be the proper symbol of the Earth: over which he was invested with dominion, and which he was formed for the purpose of cultivating. Agreeable hereto, John i. 29. the Baptist says of Christ, that he takes away the sins of the World: but what he took away was the sins of Man; therefore the World is substituted here for Man, a mode of expression familiar to ourselves.'

The last six signs relate to the Fall of Man.—*Libra*, the Balance, denotes the Sabbath; and of the rectitude of this interpretation, Dr. Barrett gives a very curious proof:

'1. From the nature of the symbol. While the effect of all other machines is to produce motion, this alone produces Rest; and as the use of this instrument is to ascertain the exact weight of any body, in such case the body and weight equipoise, and the machine is at rest: the natural state therefore of this instrument is a state of Rest. And when all the parts of any body are in equilibrium, we then say, the body is at rest. Since, therefore, Rest is that which puts a distinction between the balance and every other engine, we are justly warranted in considering the balance as symbolical of Rest, and consequently of the Sabbath. And if we consider the state of our first parents in Paradise, we shall be led to perceive a similitude between their condition and this machine. Unacquainted with Sin and Evil, they were strangers to those storms of passion, which afterwards became incorporate in their nature. Scripture represents them the slaves of no shameful passion, Gen. ii. 25. In their happy state, reason was to command, and passion was to obey; and all this within the limits which their Maker had prescribed; we may therefore consider in them reason and passion as keeping an exact equipoise; a state of which the balance would naturally be the sign.'

The Scorpion designates the chief instrument in the fall of man;—*Sagittarius* is a symbol of the Great Deliverer;—*Capricornus* (at which sign we have more than once wished the present book) means the Devil!!!—*Aqua Aquarius* denotes troubles and miseries;—and what can be more ingenious or logical than the following passage?

'The idea of Water is naturally connected with that of multitude, and consequently with that of immensity; hence the Ocean is the only object to which we attribute immensity. And from its parts being easily divisible, it is connected with the idea of Motion. From these it will follow; First, That waters denote peoples, nations, Rev. xvii. 15. xix. 6. Secondly, That they will denote troubles, sorrows; as a multitude of affairs necessarily implies sorrow; and as a state of trouble is naturally a state opposite to that of rest, i. e. a state of motion.'

Lastly, *Pisces*, the Fishes:—this symbol signifies *death*. Here the author's proof nearly amounts to this; that, since in Scripture the land of the living is somewhere mentioned, the sea *must denote* death, and *fishes must denote* dead men.—We dare not trespass longer on the indulgence of our readers.

Art.

ART. XI. *A Treatise on Astronomy*; in which the Elements of the Science are deduced in a natural Order, from the Appearances of the Heavens to an Observer on the Earth; demonstrated on Mathematical Principles, and explained by an Application to the various Phenomena. By Olinthus Gregory, Teacher of Mathematics, Cambridge. 8vo. pp. 550. and 9 Plates. 15s. Boards. Kearsley. 1802.

MANY astronomers, deeply enamoured of their favourite pursuit, have said that, of all studies, astronomy is the most delightful and enchanting: but, of all occupations into which the discharge of our critical duties forces us, we critics feel the perusal of astronomical treatises to be the most irksome and fatiguing. The subject is indeed full of novelty and variety: but, as the writers of these elementary works are to imagine that those whom they purpose to instruct may even be ignorant that the earth is neither stationary nor a flat surface, and that the sun is bigger than the Peloponnesus, they are obliged to introduce old and tedious matter. An author has many motives for submitting to drudgery: but are not we to be pitied, while patiently enduring to be again and again convinced that the planets move in ellipses, that Venus is an inferior star, and that the curve of aberration is a circle?

Notwithstanding, however, the great abundance of astronomical treatises, Mr. Gregory thinks (and we do not say without reason) that such a work as the one now before us may not be unacceptable; since, although the performances of Bonnycastle, Ferguson, Long, Lacaille, &c. have great merit, they do not suit the advanced state of astronomical science. The recent publication of Mr. Vince, indeed, contains most of the new discoveries: but then it is too voluminous. On these considerations, Mr. G. has endeavoured 'to lay before the public a treatise on Astronomy, which shall in some measure correspond with the advanced state of the science, and at the same time occupy an intermediate station, between those which give merely a concise view of the elements, and those which by their voluminousness and consequent expensiveness, are prevented from obtaining a general circulation among students of mathematics.'

The nature and distribution of this volume cannot be better understood than from the author's own words:

'The work commences with a determination of the figure and dimensions of the earth; which is followed by an explanation of terms relating to some imaginary points, lines, and circles on the earth, and their corresponding ones in the heavens: the apparent diurnal motions of the heavenly bodies are then briefly described, the diurnal and annual apparent motions of the sun are more particularly pointed

pointed out, and the method of ascertaining the situation of the ecliptic (or circle, in which the sun's annual motion appears to be performed) is explained. This is followed by an elucidation of the seasons, a determination of the length of the year, and an account of the precession of the equinoxes: these are succeeded by a description of the methods by which the relative situations of the fixed stars have been ascertained, the nature and necessity of the artificial distribution of them into constellations is shewn, and an enumeration of the constellations, and the most noted stars in each, is given. The Author then explains the nature of parallax, refraction, and the equation of time, since the corrections depending upon them are of so much consequence; and exemplifies the use of that part of astronomy which determines the apparent motion of the sun, and the relative situation of the fixed stars, by a collection of problems, in which are given the methods of determining the rising, culminating, setting, &c. of both the sun and the stars: this part of the work includes as much of the science as could be known previous to the discovery of the planets, or the determination of the orbit and motions of the moon. After this the astronomy of the planets is commenced: the most striking of their apparent motions are described, and the description is followed by a concise sketch of the most celebrated systems which have been invented, to account for the various phenomena; and reasons are assigned for assuming the system of Copernicus, as improved by Kepler and Newton. The theory of apparent motions is then laid down, and applied to the phenomena of the planetary motions: the law is shewn by which the planets are retained in their orbits, and its conformity with the law of gravity is rendered obvious. To this succeeds the determination of the orbits of the planets, and the various elements of their theory, from observation: in order to effect this in the most natural way, the situation and magnitude of the earth's orbit are first established, as a proper basis for those geometrical operations which lead to the determination of the orbits of the other planets. The apparent and real diameters, the times of rotation of the sun and planets, and the inclinations of their axes, are then ascertained; and the illustration of their phases, stations, and other appearances, is completed. These are followed by the astronomy of the moon and satellites, and the ring of saturn—by the doctrine of solar and lunar eclipses, and occultations of fixed stars by the moon—by an explanation of the nature of the transits of Mercury and Venus over the sun's disc, and the method of deducing the sun's parallax from observations on these transits. After these are given three chapters, on the astronomy of comets, the aberration of light, and the determination of terrestrial latitudes and longitudes. In the last chapter, the contemplation of the fixed stars is resumed; an enquiry is made into their distances, magnitudes, nature, number, and motion; and this naturally suggests some reflections on the immensity of the universe, and some arguments to prove the existence and attributes of the great First Cause: with which the treatise concludes. Throughout the whole, it is supposed that the reader has obtained a previous knowledge of the principles of algebra, plane and spherical geometry and trigonometry, conic sections, mechanics, optics,

'optics, and the projections of the sphere: the doctrine of fluxions is only made use of in one or two instances, and those respecting matters of mere curiosity.'

There is undoubtedly much to commend in this plan: but how is it executed? this is the most important question. We may briefly answer,—with ability. Many of the chapters are written with great perspicuity; some subjects of discussion, which are in general loosely treated, are stated with unusual precision; and those truths, which at most are but probable, are not dogmatically maintained as certain. That the book should contain much new matter could not reasonably be expected; nor does the author rest his claim to distinction on this point: but there are few things in astronomical science which it does not notice. The author seems, with great care and diligence, to have consulted all preceding astronomical treatises, and his selections reflect credit on his judgment. Satisfied, therefore, with this result of his researches and this specimen of his talents, we cannot but wish that to the Improvement of Science, he could devote more time 'than the short intervals of leisure which could be snatched from the employment of a large school; an employment which requires the author's persevering attention for more than eight hours in the day, and leaves him scarcely leisure sufficient to remove, by exercise, the injury done to his health by such close confinement.'

Some inaccuracies have occurred to our observation during the perusal of this work: but they are not sufficiently numerous nor sufficiently momentous to require particular notice. Of the style, however, something is to be said; and we must confess that we wish it had been more simple:—indeed, some parts deserve to be called inflated; and we were occasionally surprised with the intrusion of a learned quotation. It is to be mentioned to the author's praise, that he appears to be a remarkably pious man: yet, notwithstanding great authorities to the contrary, we think that an astronomical book is not peculiarly adapted to the introduction of sentiments of piety, and of arguments in favour of religion. Every thing is beautiful in its season. The 47th Proposition of Euclid, however true and elegant, could not with propriety be introduced into a charity sermon.

We cannot conclude without recommending this performance as, on the whole, valuable and useful; nor without hoping that the author's zeal and indefatigable industry may meet with a suitable reward from the favor of the public.

ART.

ART. XII. *Recreations in Agriculture, Natural History, Arts, and Miscellaneous Literature.* By James Anderson, LL.D. F.R.S. & F.S.A.E. &c. Six Vols. 8vo. pp. about 480 in each Vol. 3l. 7s. Boards; or 6l. 14s. Royal Paper, &c. Wallis.

SCIENCE affords recreations of the most noble and captivating kind, but they are not to be experienced at the very commencement of the pursuit. A steep ascent must be climbed, before its enchanting prospects can burst on the intellectual eye. Men who, like Dr. Anderson, have devoted their days to experiment and their nights to study, and who have exercised their faculties in the regions of speculative and practical philosophy, find in truth that "wisdom's ways are ways of pleasantness;" having conquered every difficulty, literature and science become to them matters of amusement; and they extract a refined species of happiness from the exercise of a cultivated understanding, while they are contributing to the improvement of their fellow-creatures. It requires, however, a portion of their attainments, to participate with them in such recreations; and ignorance must not suppose, from the title of the work before us, that its ingenious author undertakes to convert Agriculture, Natural History, and the Arts, into mere idle playthings. Though he modestly professes to write not so much to convey information to professed readers, as to those in general whose avocations prevent them from perusing many books, yet a degree of previous study is an essential qualification for joining in the amusements here provided.

Agriculture is the first subject on which Dr. A. undertakes to recreate the mind; and, in an introductory essay, he displays the extent and minuteness of his investigations. Of his ability to lecture in this department, few could have entertained a doubt; and from that few all such doubt must be removed, after having read the essays contained in these volumes. A judicious distinction is made, in the prefatory discourse, between the practice and the science of Agriculculture; and a reason is assigned why the practice has been so little benefited by the science, and the science by the practice. Dr. A. laments the prejudices which many practical farmers have conceived against books on Husbandry; and while he admits that they have had too much ground furnished them for these prepossessions, by the erroneous theories and vague statements of speculative writers, yet, perceiving the train of bad consequences to which they have led, he endeavours to remove them. He notices also, on the other hand, the contempt which the agricultural amateur is apt to entertain for the practical farmer; and he labours to induce all parties to think better of each other.

'How ill founded (observes Dr. A.) these prejudices are on both sides when carried thus far, every liberal minded man, who hath adverted particularly to this subject, must know: although he must acknowledge that there is some foundation for it on both sides: he will also acknowledge that few things are more to be regretted than this estrangement; because nothing could possibly tend so effectually to reduce within proper bounds these errors on both sides, as a mutual intercourse of respectful good offices between them. Were this to be the case, we should not have occasion so peculiarly to regret the third, and greatest evil that results from the prejudice of farmers against every kind of literary information in the line of their own profession, which is, that farmers, from the nature of their business, being necessarily detained much at home, the sphere of their observation is of course extremely limited: it follows that they may long remain unacquainted with some beneficial practices that might perfectly apply to their own cases, had they been in a situation that admitted of receiving complete information respecting it.

'To remove these difficulties, and to establish a channel of information that may be as little liable to objection by these two different descriptions of men, as perhaps any other that could be devised, was one of the principal objects that suggested the idea of the following performance. The writer of it was born a farmer, and has followed that employment as a business for the best part of half a century. He hath lived among farmers as companions and as friends, and well knows that solidity of judgment may be deemed a general characteristic of this class of men, in as far as their degree of information extends. He hath also been acquainted from his infancy with literary men, and with those in the higher orders of society, to whose professional foibles (if the phrase may be admitted) although he could not shut his eyes, yet neither could he be blind to that liberality of mind and general benevolence of character which operates powerfully among them, where they can be divested of those prejudices to which their situations in life so strongly expose them on many occasions. Knowing thus as he does, and respecting both these classes of men, whose mutual interest and welfare may be so much augmented by the cordial good wishes of each other, he is in hopes of being able so to conduct his work, as to make it tend to soften some of those asperities on both sides which have produced a lasting estrangement that hath been deeply prejudicial to each. If he should be so fortunate as happily to succeed in this attempt, it will prove a source of much satisfaction to him; as it will enable him to lay the foundation of a plan of inquiry which, if faithfully pursued, will tend to remove many of those obstructions that have so long retarded the progress of agriculture.'

After having stated the purposes which he designs to fulfil, and which will be developed in the course of his work, Dr. A. concludes the introduction to Agriculture with a synopsis of a systematic arrangement of the several objects that ought to be kept in view by an agricultural inquirer; such as—Vegetation in general—Soils—Substances which, when mixed with a Soil, tend

tend to render it less fertile than it would otherwise have been —Manures, or Substances, that meliorate the Soil, and render it more productive—Obstructions to the Operations of Agriculture, arising from Objects which require to be removed—Operations by Art, upon the Soil, to prepare it for carrying Corn Crops—Operations of Nature for meliorating the Soil—Operations calculated for the Extirpation of Weeds—Operations calculated to guard against Trespasses—Of Implements employed in Agriculture—General Disquisitions concerning Vegetables—General Disquisitions concerning Animals—Of the Culture of Vegetable in general—The Culture of particular Crops—Orchards and Fruit-Trees—Timber-Trees considered as a Crop by the Farmer—On the different Kinds of Live Stock that may be occasionally kept by the Farmer, as Situation and Circumstances may suit—Economical Considerations respecting Live Stock—On the general Management of an arable Farm—On the general Management of a Grass Farm—Of the Choice and Management of an unimproved Farm that is meant to be converted into Tillage—General Disquisitions concerning the Management of Land—Of Buildings necessary for a Farm, and their Appurtenances—Considerations respecting Fuel—Accidents to which the Farmer is liable—Diseases to which particular Crops are subject—On the Diseases of Domestic Animals—Observations on the Weather, and Rules for judging before-hand of the Changes that are likely to happen—General Observations on the Circumstances that tend to retard or accelerate the Progress of Agriculture—Agriculture considered as an Object of Taste and Recreation to a Man of Fortune.

To this enumeration, is subjoined the following concluding remark:

'Such are the objects, in general, that have a relation to, or are closely connected with, agricultural pursuits. No man can be said fully to understand that subject who has not adverted to all the subjects above enumerated; and he who is well acquainted with the greatest number of them, will have the best chance of judging rightly concerning the whole; but, fortunately for the interests of society, it is not necessary that every practical farmer should be intimately acquainted with all of them; for to be a good practitioner requires such an intimate degree of knowledge of the minutiæ of that department which he is to follow as a business, as never could be attained by any one in regard to the whole of them.'

The Introduction to Natural History forms the next paper, and presents an inquiry which, if not so important as that on Agriculture, is at least equally amusing. This Essay merits attention; and we recommend it to be read, as we cannot do justice to it by making extensive quotations: but we shall exhibit a speci-

a specimen or two. On the subject in general, Dr. A. thus observes:

'Natural objects, for the purpose of classification, have been in general arranged under the three grand divisions of animal, vegetable, and mineral, each of which will admit of many lesser subdivisions, about which we mean not here to treat. One observation, however, upon a general view of the whole, as it cannot fail in time to present itself to every person who engages in this study, may here be introduced: it is, that, however easy it may seem, at the first glance, to discriminate the three classes of objects from each other, yet every class of natural objects will be found to approach so nearly in the extremes to other classes, that it is a matter of difficulty to say with precision where the one ends, and the other begins. The whole are so closely connected, like the links of a chain, that there is no possibility of finding a disjunction in any part. Among animated beings, bats are the connecting link between beasts and birds: the numerous class of amphibia conjoin beasts and fishes; and lizards unite them with reptiles. The humming-bird approaches the nature of insects, and the flying-fish that of birds. The polypus, the sea anemony, and the sea-pen, though of animal origin, have more the habits of vegetables than of animals; while the fly-trap (dionæa muscipula), the sensitive plant, and some other vegetable productions, by their spontaneous movements, or extreme sensibility, seem to participate more of animal origin. Corals and corallines, from the different forms they assume, may be more easily mistaken for mineral or vegetable than animal productions, to which class they are now referred by the unanimous decision of naturalists. The truffle, though a vegetable, assumes rather the appearance of a mineral; and there is reason to believe that the anomalous substance called peat is actually a live vegetable, sui generis, rather than an earthy or mineral substance, as it has been often supposed.'

Hence the author proceeds to a consideration of the mental faculties of animals; and he has most strikingly illustrated the dignity of human nature, or the vast pre-eminence of man over all the other creatures of this world:

'Nor is it with regard to corporeal forms only, and peculiarities of organization, that this disjointed connection subsists between the different objects which inhabit the globe: the same concatenation is observed to take place respecting mind, beginning with man, who forms the highest link of the chain, and descending from him, by an almost imperceptible diminution of mental powers, through an innumerable series of existences, till it ends at last in mere animation alone, with a seeming privation of all mental perception whatever. It is indeed true, that though, in regard to intellect, some of the higher orders of animals appear, in certain points of view, to approximate to the lowest of the human species, yet there can be no doubt that man is much farther exalted above them all, than any one of these excels the next below it; so that if there be any break in the chain at all, it is here that the ruptare takes place. For though many of

the higher orders of animals possess a kind of memory, and the faculty of reasoning in a certain degree; though "the ox knoweth his owner, and the ass his master's crib," yet, unless it be in recollecting their dependence on others for food, and a few circumstances of a similar nature, tending chiefly to the preservation of existence, the intellectual powers of even the highest order of animals are extremely circumscribed. Man alone can reason from consequences to remote causes, and can from the creature trace an idea of the Creator. A sense of religion, then, is the characteristic peculiarity which decisively marks a separation between man and all other animals.

'Nor is it in regard to these higher attainments only that man is exalted above the mere animals on this globe; for, abstracted from the natural impulse called instinct, implanted by the hand of God upon all animated beings, for the preservation and continuation of their existence, and which in many instances we are apt to confound with reason, we shall find that the very highest of these approximations to reason in animals, falls infinitely short of that which is perceptible even among the lowest orders of mankind. The dog is a favoured, and a very sagacious domestic animal: he feels the benign influence of the parlour fire, and enjoys it as much as any of the human species; but he never can be made sensible of the uses to which heat may be applied in changing the nature of bodies which are subjected to its power: he never can be made to conceive how a piece of coal, or a billet of wood, can augment that heat, and continue to support it; and thus he cannot spontaneously feed the fire when occasion shall require it; a degree of reasoning which a child acquires almost before it can walk, and which even an idiot knows. In like manner the elephant, that most sagacious of the brute creation, delights in the sugar-cane, and gives evident indications that this is a food which he relishes in the highest degree, and when he once discovers where it can be found, will expose himself to almost any danger in order to obtain it: but no elephant hath ever yet been able to discover that if the joints of these plants be buried to a certain depth in newly turned up earth, it will there revive, and send up shoots, which in due time will afford abundance of his favourite food, if it be not destroyed before that period. This kind of reasoning, though it be the most obvious to all mankind, is far beyond the limited faculties of the brute creation; on which account they are, and ever must be, subservient to man, whenever he chooses to exert his powers for that purpose.'

Having prepared and instructed his readers in these introductory essays, and informed them that his purpose is to give a series of dissertations, though without following any systematic arrangement, Dr. A. commences his Recreations with an inquiry into the nature of that department of Natural History, which is called Varieties among Animals; with some cursory hints on the same term as applicable to vegetables.

In opposition to M. de Buffon, Dr. Anderson concludes that

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'The division in the classification of animals, which has obtained the name of *varieties*, is not a casual, but a permanent distinction; that it is preserved, without any variation, among wild animals, while in a state of nature, for any length of time: that these varieties, however, while animals are reared by man, admit of being altered by him at pleasure, or of being continued by him unchanged as long as he shall so incline: that if he intend to effect changes in this respect, he can do it at will, and always in such a way as that he can know with certainty what will be the nature of the change even before it is effected: that nothing therefore can be so improper as to denominate these different classes of animals casual varieties, depending upon extraneous circumstances of climate, food, or management: that a change in any of these varieties, whenever it does take place, is always produced by a mixture of blood, and happens alike under every climate and in every variety of circumstances: and that in no case has a new variety of the kind above described ever been produced from any individual animal, either when in a state of nature, or while under the influence of man; all that he can do being merely to make a compound (or mongrel) out of those that have been already known.'

Many curious facts are stated in this dissertation, which deserve the attention of the breeders of animals; and, that idle speculations may be avoided, and facts alone regarded, this practical philosopher speaks of his brother philosophers (does he include F.R.SS. of London and Edinburgh?) as 'a set of beings, against whose speculative opinions, mankind at large cannot be too much on their guard.'

Respecting the varieties in the Vegetable Kingdom, he observes that

'Mongrel varieties among plants, however, differ in several respects from mongrel animals. In the last case the produce participates nearly in an equal degree of the properties of both the parents; but among plants the same uniformity is not observed to take place, because the greater part of vegetables being both male and female in the same flower, of course the pollen of the plant itself must always be blended with that of any other plant that can be brought near to it. In the first crossing, therefore, if the phrase be admitted, the breed is less debased in vegetables than in animals, and a repeated mixture of the mongrel with the pure breed is required before a kind can be obtained that shall participate alike of both sorts, which is directly the reverse with animals. I have never heard of any experiment being made with a view to obtain a mongrel breed of plants of the diœceous class, where the male and female are distinct plants, and among which it is possible that an exact medium mongrel breed might be obtained at once, as among animals; but this has not as yet, that I know of, been ever attempted.

'There is one peculiarity affecting plants that seems to have no parallel to it among animals, viz. that variation which is observed to take place in some cases respecting the production of double flowers.'

In several papers of the subsequent volumes, this most amusing and instructive subject is continued.

An account is next given of the mode of making the fine marble-like cement of India, called *Chunam*, communicated to the editor by Dr. Anderson of Madras. We have also, in Vol. I. curious papers on the Phenomena of Frost; on Mr. Forsyth's Mode of managing decayed Fruit-trees; on Hot-walls; on the best Mode of constructing Houses in Warm Climates, &c. &c.: in which essays, the genius and abilities of the author display themselves to advantage.

We could have wished that Dr. Anderson had confined his Recreations to Agriculture, Natural History, and the Arts, omitting altogether the Essays on Miscellaneous Literature; since the papers introduced under the latter head do not harmonize with the prominent features of the work, and in our opinion are the least creditable parts of it. We shall not, therefore, make any farther comment on these divisions of the volumes before us, than by remarking that the effusions of a Mr. *Hairbrain*, had they been perfectly in character, would have ill suited 'a serious work,' such as Dr. A. professes this to be: but, when they only contain unsuccessful attempts at wit and vivacity, such as 'inviting Mr. Zephyrus to have a game at romps with Mrs. Flora,' we have additional reasons for lamenting their insertion.

In Vol. ii. among a variety of matter, Dr. A. commences a Dissertation (prosecuted through several numbers and volumes of his work) on the Origin, Excellence, and Defects of the Grecian and Gothic Styles of Architecture; in which we find many just observations, but to the whole of which we do not subscribe. In the general outline, however, of the discriminating features of the two styles, he is nearly correct, when he terms the Grecian mode of architecture the architecture of *a colonnade*, and the Gothic the architecture of *a church*; since neither of the styles includes a system embracing all that is requisite for duly arranging, distributing, and erecting buildings of every sort. He compares Grecian churches with Gothic, in order to shew the superiority of the latter; and he explains his ideas in the following manner, (vol. iv. p. 385.) illustrated by a wood-cut:

'The most magnificent specimen of the inside of a church, erected on the Grecian system of architecture, that I know of in Britain, is St. Paul's church in London; and, although Westminster Abbey is not so perfect in its kind as many other specimens of that mode of architecture, and is besides so much disfigured by a variety of extraneous incumbrances as to detract greatly from its general effect; yet even in its present corrupted state, though greatly fallen, it still rises proudly

proudly eminent, and seems to be (as in the language of Milton) "not less than archangel ruined;" so that as those who have not an opportunity of visiting more perfect structures of this kind, may, from it, form some idea of the kind of sensation which that species of structures are calculated to excite, I shall, on account of its proximity to the other, employ it for the purpose of illustration. Let any person, then, who has never thought of such structures, enter the one or the other of these churches by the west door; and, after the first surprise, excited by the novelty and magnitude of the objects, has a little subsided, let him candidly attend to the nature of the sensations that they severally excite. In that case, I shall be very much deceived if he does not confess, that in Westminster he feels a light and exhilarating sensation that tends to elevate and expand the mind, and exalt it to a kind of sublimity of perception that makes him rise, as it were, from the earth, and expand and fill the ample space around him. The eye, whichever way it is turned, sees an amplitude of space so distinctly marked as to be sufficient to enable the mind to measure in idea its extent, without being so much broken as to separate it into parts that cannot be contemplated together. It seems, then, to be one great whole of immense magnitude; which, as it retires backward from the eye, leaves the imagination still to trace, without confusion, an indefinite extent still unseen. In St. Paul's church, on the contrary, on entering by the west door, the lowness of the roof compared to what the exterior of the building made you expect, and the uniform vault-like appearance which that exhibits; the magnitude and solidity of the pillars that support this ponderous vault, with the puerile pilasters stuck upon them; the closeness which these assume at a small distance, so as to convey the idea of a solid wall, which totally cuts off all idea of space behind it; the gloom which results from the smallness of the windows behind, totally excluded from the eye of the beholder, conjoined with the shade of the massy pillars; all these circumstances, combined, tend to depress the mind with a chilling sensation of a burial vault, more fitted for the repose of the dead than the reception of the living. Nor is this sensation abated when the eye is directed to the farther end, where the small window, from the great distance, is contracted into a point; and from the closeness, parallelism, and darkness of the sides, it conveys more truly the idea of looking through a telescope than any thing else; though the light from the dome appears to be a kind of something that is not easy to be accounted for, the parts of it appearing from that *view* so indistinct as not to be easily recognized.'

This *monument* of Sir Christopher Wren's glory is farther criticized, with much severity.

To return from columns, pilasters, domes, &c. to agriculture and rural affairs, we must briefly notice the chief contents of vol. ii., which are Hints on Experimental Agriculture—on obtaining Green-houses and Hot-houses, &c. without much expence—on an improved Mode of Horse-hoeing, (illustrated with figures)—on the Uses of Beech-mast—on the Breed of Sheep, &c.

Vol. iii. includes, among much useful matter, some valuable experiments on Milk, and various information relative to the conduct of the Dairy. All who keep cows ought to peruse these dissertations. Some of the remarks, however, have already been published in the Bath Society Papers.—Our country readers will probably thank us for transcribing the general aphorisms:

'First Aphorism.—Of the milk that is drawn from any cow at one time, that part which comes off at the first is always thinner, and of a much worse quality for the purpose of making butter, than that which comes afterward; and the richness goes on continually increasing to the very last drop that can be drawn from the udder at that time.'

'Second Aphorism.—If milk be put into a dish, and allowed to stand till it throws up cream, that portion of cream which rises first to the surface is richer in quality, and greater in quantity, than what rises in a second equal portion of time; and the cream that rises in the second interval of time is greater in quantity, and richer in quality, than what rises in a third equal space of time; and that of the third than the fourth; and so on: the cream that rises decreases in quantity, and declines in quality continually, as long as any rises to the surface.'

'Third Aphorism.—Thick milk always throws up a much smaller proportion of the cream that it actually contains, than milk that is thinner; but that cream is of a richer quality: and if water be added to that thick milk, it will afford a considerably greater quantity of cream, and consequently more butter, than it would have done if allowed to remain pure; but its quality is at the same time greatly debased.'

'Fourth Aphorism.—Milk which is put into a bucket, or other proper vessel, and carried in it to a considerable distance, so as to be much agitated, and in part cooled before it be put into the milk-pans to settle for cream, never throws up either so much or so rich cream, as if the same milk had been put into the milk-pans directly after it was milked.'

Dr. A.'s plan for the construction of a Milk-house proceeds on those scientific principles which must insure to it the approbation of all men of discernment.

Among the papers in vol. iv. the author discusses an important question, on the comparative influence of agriculture and manufactures over the morals and happiness of a people, and on the improvement and stability of states. His view of this subject would encroach too much on space otherwise allotted, but it must not be altogether omitted:

'There is one very striking difference that must occur to every one who views the same number of persons as employed in agriculture, or in manufactures, viz. the great fluctuation in the earnings of the people, in the last class, in comparison of those in the other. Manufactures are subjected to great variations in the demand at market.'

ket.'—'No such changes can ever be experienced by men who follow' agriculture. Neither the encouragement, nor the discouragement, are nearly so great. So that this political malady, which is one of the severest that can affect a state, is never experienced.'

He endeavours to solve a difficulty which has much puzzled some of our legislators; viz. to reconcile the idea of the prosperous state of agriculture in this country, for some years past, with the facts which they discovered, that the actual produce in corn has been diminished during that period; by shewing that, as manufactures have raised the price of wages, this circumstance has induced the agriculturist to employ fewer hands, and in course to raise more animal and less human sustenance: or, in other words, to convert arable into grass land, which he finds more profitable:

'After this manner does an undue demand for manufactures necessarily induce a kind of temporary prosperity which excites a spirit of wantonness that tends to sap the foundations of the stable prosperity of a state. The *first* consequence of this extraordinary spirit is wealth to all. The *next* is the deterioration of the soil; for I call every thing a deterioration that diminishes the gross produce of the fields. A *third* consequence is the diminution of labour; for, when men can earn much more than will furnish for their daily subsistence, they abandon their work at pleasure: a consequence of this is a want of hands, and an increase of wages in every case. A rise in the price of every article of necessary consumption is then unavoidable. Hence, at present, the rise in the price of grain, so severely felt in every part of this country. These things may continue for a time to be felt, and complained of as a hardship; but so long as the demand for manufactures continues brisk, these inconveniencies can be borne. But if ever a permanent slackening in that demand should take place, the consequences would be dreadful.—Men, who had been used to fare luxuriously, being turned out of employment, would find it a matter of the utmost difficulty to subsist in any other way;—the farmer who found a slackening demand for the articles he used to rear, and on which he made his rent, would be compelled to reduce the price below what he could afford. The consequences might be traced minutely; but it is an ungracious task. They are too obvious.

'I conclude, that the prosperity that results from an extraordinary demand for manufactures is a political disease of the most dangerous tendency. It is a poison that produces a pleasing delirium, which, like that from opium, must end in a miserable death. Sober minded persons, therefore, will look upon this general intoxication without participating in the phrenzy it produces; and will regret that circumstances should here so unfortunately concur to cherish it.'

Having already extended this article to some length, we must dismiss the remaining volumes with briefly observing that they contain equal evidences of Dr. A.'s fertility of mind; and that they contain, among other matter, (in vol. v.) a statement of

the principles of the author's Patent Hot-house; and (in the 6th) a Dissertation on the Natural History of Fishes, including an account of their Food and Migrations, exemplified in those of the Salmon, Eel, and Herring.

On the whole, the public are obliged to this indefatigable philosopher for a rich fund of entertaining instruction.—The papers here collected were originally published in periodical numbers; and they are embellished with various engravings on wood, inserted in the letter-press, illustrative of different subjects in Natural History and the Arts.

ART. XIII. *Letters on Education.* By Elizabeth Hamilton. 8vo. 2 Vols. 15s. Boards. Robinsons.

WE are happy in having this new opportunity of introducing to our readers a fair author, who has already merited the public attention by her ingenious "Letters of a Hindoo Rajah," and her "Memoirs of Modern Philosophers:"—of which works we have given accounts in our 21st and 34th vols.—The subject of the present performance is of a more serious and important nature. The education of youth, if it could be conducted so as to preclude all erroneous and vicious impressions on the tender mind, familiarizing it from infancy to maturity with trains of virtuous reflection and with just perceptions of truth, would produce a most desirable revolution in the state of the world, and cause a wonderful change in the knowlege, opinions, and habits of mankind. The difference, indeed, would be so great, that a future generation would probably look back on the ignorance, folly, and bigotry of their forefathers with surprize; and would scarcely be persuaded that so much prejudice and blindness could be succeeded, without the miracle of a new creation, by the unfettered exercise of reason and the free discernment of truth.

In the hope of facilitating our progression towards this great change, Miss Hamilton devotes the first series of these letters to the consideration of 'the infinite importance of watching over the early associations of good and evil;'—and the second part contains reflections on 'the cultivation of the understanding.'

Writers in general, who have treated on the subject of education, have made the *practical* part the chief object of their attention; and although it be true that theory is of no avail unless it can be reduced to practice, yet, before positive rules are laid down, it seems requisite to examine, and to establish on a solid foundation, the *principles* on which the rules are grounded

grounded. It is owing to the neglect of this caution, in Miss Hamilton's opinion, that the science of education has been so little advanced. Departing, therefore, from the systematic plan of former writers, who have laid down practical rules, (and those generally adapted, also, to the education of the higher classes,) Miss Hamilton's aim is to inculcate such *principles*, as may furnish parents with the means of regulating the passions and directing the affections of their children, in every rank and condition of society. Since, in the earliest and most important period of life, this task devolves more particularly on the maternal character, Miss H. chiefly addresses herself to the female parent, and in *the first letter* prefaces some excellent advice with this admonition;—'that the woman, who would educate her children with success, must begin by educating herself.'—The next point of inquiry is, what do we really propose to accomplish by education? Is it merely to make our children shine in circles of fashion, or is it to correct their passions and to mould their hearts? If the latter be, as it ought to be, the main purpose, we must take care what early *associations* children are suffered to form; lest, by fixing their attention, hopes, and fears, on false pleasures and unworthy desires, they learn to associate the idea of evil with good, and good with evil.

Such is the great object of the present work. It will readily be perceived that Miss Hamilton, in adopting the principle of *association*, has availed herself of Hartley's invaluable Observations on Man.

Letter 2d shews *the permanent Effect of early Impressions on the Mind.*—Although it may be argued that the ideas which children imbibe are slight and transient, yet, Miss H. observes, the permanency of associations depends on the strength of the original impression; and, secondly, on the frequency of the repetition. This remark is well illustrated by the 'terrors of darkness;' which sometimes continue through life, from an early association of ghosts and hobgoblins. In this case, the terrible idea is strongly impressed at first; and Miss H. might have added that every succeeding night impresses it deeper, by *repeating* the association. This and a variety of other instances sufficiently manifest the importance of watching over the early associations of children:—but we cannot repress our doubts that few female parents in the common walks of life, at least, are competent to such a task; and the voice of sound philosophy can hardly be expected to reach the ears of the multitude. In the mean time, however, we may hope that there are many who can receive it; and "they that have ears," let them hear and apply the lesson.

Letter

Letter 3d, *on Associations producing the Passion of Fear.*—The evil consequences resulting from the use of terror, employed to bring children to a quiet submission under the decrees of the nurse, have been ably explained in a late celebrated treatise *. Miss H. is justly of opinion that such a practice tends not only to hurt the temper, but to debilitate the mind, and to introduce malevolent and selfish affections; and she very judiciously controverts the opinion that *timidity* and an *amiable weakness* are graceful in the female character: instead of which she would implant *humility* and *diffidence*. She observes also that 'the *timid seldom will be found sincere*;' a remark which is exemplified in the character of St. Peter.—The following passage deserves attention:

'And here it may be worthy of consideration how far the moral as well as physical faculties may be injured by the common mode of nursery education. To allure or to frighten them into a compliance with our will, we equally employ a system of falshood, and then we expect them to speak the truth! If symptoms of a contrary disposition appear at an early period, we never advert to the thousand lies they have from the cradle heard us utter, many of which were too palpable to escape the detection of even infantine sagacity; we never consider the associations we have thus excited, but immediately lay all the blame upon poor human nature!'

We cannot so perfectly accord with Miss Hamilton's method of obviating the effects of terror on children, by allowing them, without warning of their danger, to try the experiment of a sharp knife, of fire, or of boiling water. It appears to us that it would be better, in these cases, to impress on their minds a sufficient though not exaggerated idea of danger, than to leave them the probable chance of associating a much stronger idea of horror, by painful and perhaps fatal experience. To tell them that *a china cup will bite*, or to excite fear where there is no cause for it, is surely wrong: but to warn them seriously and calmly of *real* danger is no more than to fulfill the obligations of parents to speak truth to their children; and those can scarcely be considered as proper guardians over them, who neglect it. Nor can we agree with Miss H. that the 'slavish fear of death' is the result of early association. From observation, we are inclined to think that children are seldom much afraid of death; and that this fear, though it may by accident be early impressed, is in general the result of a love of the world, and of religious notions acquired in maturer life.

Letter 4th, *on the Nature of Antipathies, on Aversion, and Prejudice.*—It is customary to consider certain antipathies and

* See Edgeworth on Education. Rev. vols. xxx. and xxxii, N. S.

aversions

aversions as *natural*: but Miss Hamilton is of opinion that the fear of a frog, of a black beetle, and other common aversions, are the fruits of early association. There can be no doubt that this is *frequently*, but we do not think that it is *always* the case. We, who with Miss H. lean to the doctrine of Hartley on the mechanism of the human mind, are disposed to go a step farther than our fair *associate*, and to believe that there are certain *vibrations* of the mind *inherited*, like the features of the face. If this were denied, we might still contend that many impressions of aversion, &c. may be derived to the mind of the child from its mother, previously to its birth. However this may be, we much approve Miss H.'s plan of avoiding whatever may encourage and increase such prepossessions.—In this letter, though the subject is not pursued with philosophical precision, we meet with some valuable reflections on *religious* and *political aversions*, and on the *contempt* which children are early taught to feel for certain individuals, and particularly for *servants*. To prevent the ill-effects of pride and self importance, Miss H. would not (with Locke and Miss Edgeworth) have children, if possible, secluded from the presence of servants, but would have domestics first well selected, and children taught to accept their services with meekness and gratitude. It would be well if heads of families in general were willing to attend to the following remark on the treatment of servants:

'Whatever may be our own opinions concerning religion, we all agree that a notion of a Deity, and a fear of future punishment, is necessary to the vulgar; and yet who in this age of philosophy and refinement makes the religious instruction of their servants any part of their concern? Pride prevents us from undertaking what policy would dictate. We feel it too mortifying to represent to beings so much beneath us that we are the creatures of the same GOD; that we are to be judged by the same laws; and that in a few fleeting years no other distinction shall be found between us except that of virtue! The moral precepts of our religion it may not indeed be convenient to dwell upon, as we must blush to recommend rules to their practice which seldom govern our own. The golden precept of *doing as we would be done by* may, perhaps, sometimes occur to us in our transactions with our equals, but it seems as if we had some clause of exception with regard to our behaviour to those of an inferior station. We consider not them as beings endowed with passions and feelings similar to our own. Wrapt up in our prerogative, we provoke the one with impunity, and insult the other without remorse. If we cannot read a chapter of the New Testament in their presence that does not libel our conduct, it is no wonder that we decline the task of religious instruction; but why, after this, declaim against the ignorance and depravity of servants?'

Perhaps,

Perhaps, however, this censure should not have been so comprehensive. We are well assured that there are many exceptions to be found.

Letter 5th, *on Religion.*—Having stated that she is neither an enthusiast nor an infidel, Miss H. proceeds to give the following account of her religious sentiments:

'I have no wish to make converts to any particular creed; but I have an earnest, a zealous wish that all who are fully convinced of the truth of the Gospel would unite in brotherly love and pure affection; being fully persuaded, that were the true spirit of christian charity to become, as it ought, the distinguishing characteristic of the christian church, the shafts of infidelity would fall harmless to the ground. Variety of opinion is the inevitable consequence of that variety of intellect which God has been pleased to bestow on mankind. In the infinite variety that appears to the human countenance, every pious person acknowledges the wonder-working hand of the great Creator; and is it not the same hand who has mixed and modified the mental powers to the production of a variety as infinite? This arrogant desire of uniformity in sentiment and opinion seems early to have made its way into the christian church; and may easily be accounted for in the Jewish converts, from habit and association. It is, however, nowhere countenanced in the apostolical writings, but is often and effectually combated by the conclusive reasonings of St Paul, and by the more simple eloquence of the other apostles. Far be it then from me presumptuously to impose my particular creed as the only passport to the favour of the Eternal. Religion I consider as essential to the happiness of mankind; not only to future but to present happiness. And when I speak of religion, I do certainly mean the Christian Religion; not however confining the term exclusively to the church of which I am a member, but extending it to all who have "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the LORD."

With respect to the education of children, Miss H. admits it to be of the utmost importance to inculcate religious principles; and she observes that the argument against this practice, which has been drawn from children religiously educated becoming afterward immoral and profane, arises not from the natural tendency of true religion, but from the gloom and horror which injudicious parents too often mingle with religious instruction. We shall only add this remark: that, as long as the prevailing religion of a country is blended with gloom, it will be no easy matter to induce parents to bring up their children under impressions contrary to their own convictions.

Letter 6th, *continuation of the same subject.*—The author is decidedly against the custom of loading the young memory

with creeds and catechisms which are *totally* beyond their comprehension. Where that is the case, we cordially assent; and certainly much that is taught in catechisms is, to say the least of it, too abstruse for young minds: but we must think that the commandments, and some moral rules taken from the New Testament, may be learnt, by way of catechism, with much good effect.—The objection to this mode of teaching appears to us to arise from the importance which creed-makers attach to speculative points; and which had better be kept altogether out of view till a riper age.—We much approve the plan of giving children *select portions* of scripture to read; and the following caution against bigotry may with much propriety be offered to young persons:

'Instead of labouring to impress upon the tender mind an idea that salvation depends upon any metaphysical definition that forms a peculiar tenet of our particular church, we should, when he is of an age to have its tenets explained, be careful to inform him, that many pious Christians entertain opinions different from ours; and that though those we have adopted appear to us most consonant to truth, we presume not to condemn those who differ from us.'

Letter 7th, *on the Cultivation of Benevolence.*—The great importance of restraining the will and curbing the irregular desires of children, which tend, if indulged, to foster the malignant passions, is here judiciously laid down, and strikingly illustrated: while the advantages of a mind trained to benevolence are thus ably enforced on the watchful parent:

'The longer the mind has enjoyed the sweet tranquillity of benevolence, the more unwilling will it be to give admission to the turbulent passions which are destructive of peace; and the more frequently it has rejoiced in the consciousness of having conferred felicity on others, the more will it be disposed to a repetition of acts of beneficence, charity, and mercy. Of what importance, then, is the early management of children; since upon it, in a great measure, depends the vice and virtue, the happiness and misery, of the world! And yet this is the period consigned to the care of ignorance and folly!'

Letter 8th, *on the Means employed to counteract the Effects of injudicious Indulgence.*—Children are sent to school to be untaught those lessons of indulgence, which they had learnt at home: but Miss H. is of opinion that much of the discipline of schools for either sex is worthy of reprehension. An Etonian, perhaps, would not readily admit her objections to the custom of *fagging* their juniors: but certainly the *slavery*, which formerly (for we believe it is much abated,) pervaded the discipline of schools, must have a tendency to eradicate the benevolent and to implant tyrannical affections.—We find, in this

this letter, a repetition of some observations which were made before.—Will the disciples of Dr. Knox be pleased with the following picture of Miss H.'s "Christian Philosophy?"

'The sovereign efficacy of religion in changing the heart I readily admit, and while I bow with reverence and gratitude to the Throne of Grace, join my feeble voice to the emphatic conclusion of the Apostle, and "thank GOD, through JESUS CHRIST our LORD." But while I profess my confidence in the power of Divine Grace, I avail myself of the high authority already quoted to condemn the conduct of those who, by early fostering the seeds of passion, suffer their children to "abide in sin, in hopes that grace may abound."

Letter 9th, *on Parental Partiality.*—The impropriety and injustice of treating children with unequal regard, from some capricious attachment and preference, is here properly shewn; and this subject is succeeded by an eloquent vindication of the female character, from the alleged inferiority under which the sex is, by some partial parents and by men in general, supposed to labour.

Letter 10th, *on Self Denial.*—By encouraging children in habits of self-indulgence, parents introduce into their minds that licentiousness and those uncontrollable desires, which are alike inimical to every social and every patriotic virtue.

'Nor is it the pleasures of the palate alone to which a human being ought to be made superior. Many are the evils arising from ill judging tenderness, which, from an anxiety to avert all present suffering, lays up woes innumerable as the portion of futurity.

'By the great attention that is paid to their accommodation in every trifling particular, children learn to attach an idea of importance to every personal indulgence, and consider ease and freedom from pain as their birth-right. They are thus enfeebled by luxury from the very cradle; and rendered totally unable to cope with those hardships and difficulties, which they may have to encounter in their after-life. Should neither hardships nor difficulties be their lot, the evil will be still more serious; for the dispositions and habits of mind, engendered by this attention to personal indulgence, will then have nothing to counteract them, and complete selfishness must be the consequence.'

Letter 11th, *on Objects of Sense.*—To guard against associations which create esteem for useless or improper objects is, in the author's opinion, another material office of education: on which account she would forbid the use of the rattle, the jingle of bells on the coral, &c.; and from infancy accustom the minds of children to dwell rather on what is *useful*, than on objects producing merely a pleasureable sensation at the moment. How far this may be practicable in the nursery, we must leave better judges to decide: but we fear that there must first be a school to train and educate *nurses*.

Letter

Letter 12. *Love of Wealth.*—The valuable reflections, which occur in this letter, on those early associations which lead us to connect the idea of happiness with the possession of wealth, power, and fame, well deserve the attention of parents, and of individuals in general. The desire of wealth is not, in Miss H.'s judgment, the result of considering riches as the *means* of procuring certain gratifications, which has been asserted by several writers: she thinks that it arises rather from the idea of honour and respectability, which young minds are early taught to associate with it. This position is supported by detailing the effects of the *income tax*; which, in many cases, is said to have made discoveries that were much more acutely felt than any mere pecuniary sacrifice would have been.—We think that this observation is so far just, as it relates to the desire of distinction: but experience shews that the real love and affection for wealth is not, generally speaking, so strong in young persons, as in those who have tasted the joys which life can afford; which would lead us to think that the attractions of wealth are more the effect of *repeated impressions*, presenting the idea of the *means*, than of early association.

We were much gratified by the author's remarks in this letter on the decay of an independent spirit, and the annihilation of the *middling classes*;—evils produced by the present inordinate love of wealth and emulation of greatness!—evils '*to be deprecated by every generous soul, abhorrent at the ideas of vice and slavery.*' Let parents reflect on these things.

The folly of seeking pleasure in the present fashion of crowds and dissipated circles is also ably exposed, and shewn to arise from the wish of *appearing* happy, rather than of *really* being so. Addison made the same remark.—We shall close our notice of this letter, with the author's illustration of the vanity of appearing to be what we are not, in the conduct of deluded youth:

'How often from this pernicious association, does the juvenile candidate for distinction assume the appearance of a degree of depravity at which his heart revolts? How often is he prompted by fashion to the commission of sins, for which he cannot plead the call of appetite, or the urgency of temptation? How often is he led to mistake the spirit of selfishness for manly independence, to smother the best affections of his heart as symptoms of weakness, and to assert opinions which his understanding condemns, because they are the opinions of those whom his perverted judgment has been taught to admire and to imitate?'

Letter 13th. *Objections answered.*—Some farther excellent observations are here made on the love of power and distinction; on the pernicious principle of educating youth of either sex in

the desire of praise and admiration; and on inspiring, in females in particular, the love of dress and finery: teaching them (says the author,) 'to approve themselves neither by the laws of God nor conscience, but by the applause of a vain and foolish world!' We extract Miss H.'s admirable sentiment on the love of glory:

'The love of glory gives birth, it is true, to many splendid, and, it may sometimes chance, to useful actions. But if it be not regulated by principle, if the praise of man be *all*, and the approbation of GOD and conscience nothing, may it not frequently impel to actions that are highly criminal? False ideas of glory have made heroes the scourges of the human race. Hearts that were formed for benevolence have by the love of glory been hardened to the commission of deeds at which humanity revolts. Murder and devastation have been made the insignia of honour; and the vidow's and the orphan's tears have constituted the precious pearls that form the hero's wreath.'

Letter 14th, which concludes the first volume, gives a review of the principles of association adopted in this work; and the author declares that, convinced of the superiority of the Christian doctrines over every system of philosophy, she has invariably followed as her guide, in these letters on education, '*the precepts of the Gospel.*' This letter terminates with many just remarks on the dangerous tendency of instilling, into young minds, notions of family-pride and self-importance; with some observations on the choice of books for children, in which Miss H. and Miss Edgeworth do not entirely agree.—At a future opportunity, we shall present our readers with a view of the second volume.

[*To be continued.*]

Man.

ART. XIV. *The Beauties of Wiltshire*, displayed in Statistical, Historical, and Descriptive Sketches; illustrated by Views of the principal Seats, &c. With Anecdotes of the Arts. 8vo. 2 Vols. 1l. 4s. Boards. Vernor and Hood, &c. 1801.

A COUNTY which is so rich in subjects that are worthy of description, as Wiltshire is known to be, furnishes a field which the united labours of the pen and the pencil, though they were employed only on its beauties, could not soon exhaust: In the present work, much of this attention has been paid: but the author, Mr. Britton, does not claim the character of a good topographer; and indeed, according to his catalogue of the requisites, where is to be found the individual who can support such a pretension? 'The topographer, (he says,) above all others, should

should be possessed of undeviating perseverance.—His intellects should be unclouded, his talents pre-eminent, his acquirements universal. He should possess a knowlege of the languages, be familiar with the sciences, and acquainted intimately with history, agriculture, mineralogy, biography, and the *belles lettres*:—his judgment should be endowed with those comprehensive powers which result from the study and comparison of the opinions of every age, and of every nation.' In order to select beauties, however, such perfection of attainments is not demanded; though a just taste, which is a qualification that comprises many others, is indispensable; and in this respect, the present author has not shewn himself deficient.

The most prominent feature of this publication is its assemblage of views, which are beautiful, and generally executed with great delicacy. Indeed, in several of them, delicacy appears to have been too much studied. The author has quoted some lines from Mr. Knight's Poem on Landscape, designed to characterize an evening scene, which might be applied to some of the views in these volumes:

> '——— Claude extends his prospects wide,
> O'er Rome's Campagnia to the Tyrrhene tide,
> Where tow'rs and temples, mould'ring to decay,
> In *pearly air* appear to die away;
> And the soft distance, melting from the eye,
> Dissolves its forms into the azure sky.'

This method of softening, when carried so far as to make the objects indistinct, is produced too much at the expence of information in a work of topographical description; and another effect, which it is likely to cause, is that of giving the idea of a watery atmosphere, which detracts from the beauty of the scene.

In the preface, Mr. B. very handsomely acknowleges the obligations which have been conferred on him, by communications and assistance in the progress of his design. It is perhaps to be regretted that he was not satisfied with the performance of so graceful a duty, and that he did not refrain from the expression of his resentments. 'I have been honoured,' he says, 'with many interesting communications relative to my native county; yet I cannot but reflect with *indignation* on those *indolent*, *haughty*, or *ignorantly despicable* beings, who refused me information to solicitous inquiry,—who treated my humble efforts with contumely, or silent scorn. They are as much beneath my serious attention in the wide scale of public importance, as their arrogant notions might induce them to consider me in the vortex of their own abode.'

We are sorry that men who are engaged in laudable and ingenious undertakings should meet with such disappointments: but they do not justify the strong language in which the author has here indulged his anger. The refusals of which he complains were not denials of any claim of right, and therefore are not to be received as injuries. Where the object solicited is merely matter of favour, the option of granting or withholding it is always to be esteemed perfect.

The information conveyed in these volumes is of so miscellaneous a nature, (as may be supposed from the title,) that it is impossible for us to give an adequate idea of their contents; and it often relates to objects which have been so frequently described, that it is difficult to select what is perfectly novel. Sometimes the author writes in the character of a tourist, and he gives the usual accounts of villas, paintings, statues, &c. His language, when he does not aim at ornament or something higher, is easy, and his subjects are in general interesting. An extract from his description of Fonthill, the magnificent seat of Mr. Beckford, may entertain our readers, and exemplify his talents and his manner. Many of them will probably be able, also, to appreciate the *justice* of the account; because, since it was written, the splendid decorations of some of the apartments have been exposed to sale, and attracted great crowds of spectators:

'Fonthill is supposed to derive its name from *font*, a *spring*, or *fountain*, and *hill*: an etymology which peculiarly characterizes the place. It belonged, for several centuries, to the ancient family of the Mervins; from whom, through his maternal grandmother, its present possessor is lineally descended.

'There are two regular approaches to the house; one from Salisbury, through the village of Fonthill-Bishop, the other from the south, by Fonthill-Gifford. At the latter place is an inn, where the generality of company leave their carriages and horses while they visit the house.

'As the way to Fonthill is by the public road, Mr. Beckford has neglected to make any *exclusive* entrance to his place. I approached it from Salisbury; and on entering the grounds, passed under an arch, with lodges on either side, built after a design of Inigo Jones. From this spot, I beheld the north, or principal front of the house, which forms a grand façade, nearly four hundred feet in length. On the right, and immediately contiguous to the house, rises a knoll, or hill, whose sides and summit are thickly mantled with lofty groves, of ancient growth and luxuriant foliage.

'Behind the house, and apparently connected with this side-screen, an undulating belt forms a kind of amphitheatric back ground, and leads the eye to a distant ridge of Salisbury plain, which terminates the prospect eastward. On the left, a noble river,

or

or lake *, expands its pellucid waters, and after passing the east wing of the house in a gentle curve, seems to lose itself among woody islands.

'The house is built with fine white freestone, obtained from quarries within half a mile of its scite, so that the stoical † builder was at little expence either for carriage or materials.

'The centre or body of the house is in the same grand style, and nearly in the same form as Houghton-Hall, in Norfolk.

'Two uniform square wings are connected with it, by light elliptical colonnades; supported in front by Doric pillars, with a characteristic frieze above the architrave.

'The basement story, which is rusticated, and thirteen feet six inches in height, contains an arched Egyptian Hall, eighty-five feet ten inches, by thirty-eight six inches; supported by immense piers of solid stone. Two large fire-places, and two stoves in the shape of urns, diffuse a comfortable warmth over this vast and solemn space.

'To the right we enter an anti-room; the chimney-piece, by Bacon, is most delicately sculptured, after a design by Wyatt. This room, which is also arched and characterized by an air of snugness and comfort, opens into a library, containing a rare and choice collection of English and classical books. Mr. Beckford has evinced an unwearied zeal in selecting, not only the best books, but the best editions of every book, and the most perfect copies of those editions. The bindings are superb. In the centre of the library stands a large Amber-cabinet, which displays every variety of this precious material, from the deepest orange to the palest yellow; many of the ornaments approach very nearly to red, others to green and white. This valuable curiosity, which is in high preservation, and absolutely without a flaw or blemish, belonged to the Queen of Bohemia, daughter of James the First. Her portrait, and that of her husband, are carved in white amber on one of the drawers, with great neatness and accuracy. Adjoining the library, is an apartment called the Turkish room, as splendid and sumptuous as those magical recesses of enchanted palaces we read of in the Arabian Nights Entertainments.

'The ground of the vaulted ceiling is entirely gold, upon which the most beautiful arabesques and wreathes of flowers are delineated,

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'* The words river and lake are often used indiscriminately. Most pieces of water in gentlemen's parks partake of the nature of both; being *rivers*, from having progressive motion, and *lakes*, because they generally spread beyond the original channels. The characteristical beauties of each are united at Fonthill.'

'† The old house was burnt down in the year 1755; when the late Mr. Beckford sustained a loss that was estimated at 30,cool.; 6ocol. only of which was insured. When this accident happened, Mr. B. was in London; and on being informed of the event, he took out his pocket-book, and, with true philosophical composure, began to write. The messenger asked him what he was doing, "only calculating," he replied, "the expence of rebuilding it."

in the vivid colours of nature, by the pencil of those distinguished French artists, Boileau and Feuglet. The whole room is hung round with ample curtains of the richest orange satin, with deep fringes of silk and gold. Between the folds of this drapery, mirrors of uncommon size appear as openings leading to other apartments. The carpet, of a reddish etruscan brown, contrasts admirably with the tints of the hangings. The windows are screened by blinds of orange silk, admitting a warm glow of summer light. Opposite to these apertures, an altar of the finest verde-antique contains the fire-place, secured by a grate-work of gilt bronze. On each side are two cabinets, of an elegant and novel form, sculptured and gilt in a very magnificent style. The upper pannels, painted by Smirke, are very inferior to the generality of this artist's productions; but the drawers, by Hamilton, in imitation of antique cameos, are designed with the utmost grace, and executed with spirit and correctness. Candelabra, vases of japan, cassolets, and piles of cushions, are distributed about the apartment, which combines more splendor, singularity, and effect, than any room of its size in the kingdom. The space is not large, not above twenty-six by twenty-three; but the whole is so managed, by the aid of mirrors, as to appear boundless, and to seize most powerfully upon the imagination.

'We now return to the Egyptian Hall. On the left are two apartments, the first, twenty-five by nineteen, the second, thirty-one by twenty-seven; much in the style of the terreno of an Italian palace. The ceilings white, enriched with gold, and tablets painted in chiaro oscuro, are designed by Wyatt, with much elegance; and the chimney-pieces, by Banks and Flaxman, merit notice. From these rooms, we ascend by a stair-case, neither light nor commodious, to the Organ hall, so called from an instrument of extraordinary dimensions built by a German of the name of Crang. This room, a cube of thirty-six feet, is paved with marble, and has an imposing air of grandeur, though the ornaments are in no good taste; the ceiling, painted by Cazali, is a proof of the wretched state of the arts about forty years ago. The chimney-piece, by Moore, is equally reprehensible. Leaving the hall, we pass into an anti-room covered with pictures.

'Mr. Beckford, who is an enthusiastic lover of the arts, and a liberal patron of able artists, has ornamented his collection with many choice productions of the *English school.* This example deserves praise, and I hope will be followed by other opulent and distinguished personages in the country. We have many artists of great abilities; men, who *combine genius, talent, and learning; whose works are an honour to the kingdom,* and deserving of every encouragement. Yet the performances of these persons are too often thrown aside through the artifices of imposing dealers, to make room for pieces of inferior merit, and questionable originality.

'The *extravagant prices* that are often given for the productions of an old master, for no other reason, but because they are scarce, whilst the *excellent* paintings of an *English artist,* are suffered to crowd the walls of a broker's shop, instead of the gallery of a nobleman, cannot fail to excite the most sorrowful sensations in the man who wishes

wishes to see *living merit* and *talents patronized* and *rewarded*, independent of national customs, and national prejudices. Yet I fear that the arguments of a Cicero, and the eloquence of a Burke, would be ineffectually exerted, to correct *that taste*, which prefers an old, dry, hard, monotonous painting of the Flemish school, to one by an Englishman, though possessing truth of colouring, grandness of effect, correctness of drawing, harmony of tones, and all other essential requisites of a good picture. But whilst connoisseurs, or *would-be connoisseurs*, *judge* by proxy, and regulate their *opinions* by fickle fashion, instead of *reason* and *sound judgment*, such will be the case, in spite of any arguments or animadversions that *sincerity* can dictate, and *energy* enforce. That *Englishmen* have neither *capacity* nor *genius* to excel, or even *shine*, in the fine arts, are the *assertions* (I will not call them *arguments*) of many writers, particularly, Du Bos, Montesquieu, and Winkelman. If the evidence of facts were not sufficient to refute their unwarrantable remarks, I would refer the reader to a learned and ingenious work by Mr. Barry *, which is well calculated to exalt this polite art, and rescue English artists from the unjust opprobrium of misjudging foreigners.

'To describe every picture in this cabinet, its curious porphyry tables, and other embellishments, which it shares in common with almost every room in the mansion, would not only require a variety of talent and information more than I pretend to possess, but also exceed the limits of this publication; and though it is a task I should be ambitious to accomplish, yet I must content myself, *at present*, with giving a brief account of the principal paintings.'

Mr. Britton then proceeds to give a list of these pictures, interspersed with short remarks and occasional criticisms, which may be interesting to *connoisseurs* and *amateurs*. This detail, however, is probably not altogether new; nor should we obtain the thanks of the generality of our readers, if we were to follow the author through his enumeration and his discussions.

The general remarks on painting, in the preceding extract, will perhaps be differently appreciated by different readers *We* think that they are not devoid of justice, nor undeserving of attention.

Salisbury Cathedral in course attracts Mr. Britton's notice and descriptive powers; and in the course of his account, we find an anecdote of his present Majesty's generosity and pleasantry, which is worthy of quotation:

'The choir is finely terminated by the organ, which, from the elegance of the design, and being made to correspond in its structure with the fashion of the cathedral, produces a grand effect. This instrument was a present from his Majesty: It bears the following inscription:

'* An *Inquiry* into the real and imaginary *Obstructions* to the *Acquisition of the Arts in England.*'

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'Mr. Beckford, who is an enthusiastic lover of the arts, and a liberal patron of able artists, has ornamented his collection with many choice productions of the *English school.* This example deserves praise, and I hope will be followed by other opulent and distinguished personages in the country. We have many artists of great abilities; men, who *combine genius, talent, and learning; whose works are an honour to the kingdom,* and deserving of every encouragement. Yet the performances of these persons are too often thrown aside through the artifices of imposing dealers, to make room for pieces of inferior merit, and questionable originality.

'The *extravagant prices* that are often given for the productions of an old master, for no other reason, but because they are scarce, whilst the *excellent* paintings of an *English artist,* are suffered to crowd the walls of a broker's shop, instead of the gallery of a nobleman, cannot fail to excite the most sorrowful sensations in the man who wishes

wishes to see *living merit* and *talents patronized* and *rewarded*, independent of national customs, and national prejudices. Yet I fear that the arguments of a Cicero, and the eloquence of a Burke, would be ineffectually exerted, to correct *that taste*, which prefers an old, dry, hard, monotonous painting of the Flemish school, to one by an Englishman, though possessing truth of colouring, grandness of effect, correctness of drawing, harmony of tones, and all other essential requisites of a good picture. But whilst connoisseurs, or *would-be connoisseurs*, *judge* by proxy, and regulate their *opinions* by fickle fashion, instead of *reason* and *sound judgment*, such will be the case, in spite of any arguments or animadversions that *sincerity* can dictate, and *energy* enforce. That *Englishmen* have neither *capacity* nor *genius* to excel, or even *shine*, in the fine arts, are the *assertions* (I will not call them *arguments*) of many writers, particularly, Du Bos, Montesquieu, and Winkelman. If the evidence of facts were not sufficient to refute their unwarrantable remarks, I would refer the reader to a learned and ingenious work by Mr. Barry *, which is well calculated to exalt this polite art, and rescue English artists from the unjust opprobrium of misjudging foreigners.

'To describe every picture in this cabinet, its curious porphyry tables, and other embellishments, which it shares in common with almost every room in the mansion, would not only require a variety of talent and information more than I pretend to possess, but also exceed the limits of this publication; and though it is a task I should be ambitious to accomplish, yet I must content myself, *at present*, with giving a brief account of the principal paintings.'

Mr. Britton then proceeds to give a list of these pictures, interspersed with short remarks and occasional criticisms, which may be interesting to *connoisseurs* and *amateurs*. This detail, however, is probably not altogether new; nor should we obtain the thanks of the generality of our readers, if we were to follow the author through his enumeration and his discussions.

The general remarks on painting, in the preceding extract, will perhaps be differently appreciated by different readers *We* think that they are not devoid of justice, nor undeserving of attention.

Salisbury Cathedral in course attracts Mr. Britton's notice and descriptive powers; and in the course of his account, we find an anecdote of his present Majesty's generosity and pleasantry, which is worthy of quotation:

'The choir is finely terminated by the organ, which, from the elegance of the design, and being made to correspond in its structure with the fashion of the cathedral, produces a grand effect. This instrument was a present from his Majesty: It bears the following inscription:

'* An *Inquiry* into the real and imaginary *Obstructions* to the *Acquisition of the Arts in England.*'

'MUNIFICENTIA
GEORGII TERTII,
PRINCIPIS
CLEMENTISSIMI, PIENTISSIMI, OPTIMI,
PATRIS PATRIÆ,
ET
HUJUSCE DIOECESEOS
INCOLÆ AUGUSTISSIMI.'

During the improvements which emanated from the designs and patronage of Bishop Barrington, his Majesty inquired of that Prelate the particulars of the intended alterations, and the means by which the expence was to be defrayed: The Bishop, in answering, stated the want of a new organ, and his fears lest the cost should exceed the funds which arose solely from the voluntary contributions of the gentlemen of the diocese: The King immediately replied, "I desire that you will accept of a New Organ for your Cathedral, being my contribution as a Berkshire gentleman."

G.2. In the account of Downton, a small town near Salisbury, memorable for having had a castle belonging to King John, we are told that

'In this town was born DR. RALEIGH, elder brother to the famous Sir Walter, and son of Sir Carew Raleigh, a man who experienced a distressing transition of fortune; after being well educated, and serving as a regular commoner in the university of Oxford, he was appointed not only chaplain to Lord Pembroke, but received many other honours and preferments. He became a minor prebendary in the church of Wells, rector of Streat in the same county, chaplain to Charles the First, and at length dean of Wells. From this pinnacle of preferment he was thrown by the convulsive rebellion which then broke out; he was stripped of all his property, forced to fly for safety, forsaking his wife and family, and leaving his comfortable home as a fearful wanderer. He was taken at Bridgewater in 1645, sent to Banwell as a prisoner, and afterwards given to the custody of a cruel shoe-maker, who, upon being refused the sight of a letter he had written to his wife, stabbed him in the groin, of which wound he died. His wife and children were deserted, and left destitute of subsistence. His murderer was tried; but such was the chicanery and vice of the times, that he was acquitted. May a knowledge of this circumstance operate, in some degree, as a warning example to living revolutionists, and deter them from concerting, in word or deed, those horrors which certainly await anarchy and rebellion!'

Since the appearance of these volumes, Mr. Britton, in conjunction with Mr. Brayley, has published another work of a similar nature, but more comprehensive in its design; '*The Beauties of England and Wales*,' 2 vols.; of which we shall give a farther account at a future opportunity.

Capt. B...y ART.

ART. XV. *Anna's of Insanity;* comprising a Variety of Select Cases, in the different Species of Insanity, Lunacy, or Madness, with the Modes of Practice, as adopted in the Treatment of each. By William Perfect, M. D., of West-Malling, in Kent. The second Edition, revised, corrected, and considerably enlarged. 8vo. pp. 420. 8s. Boards. Murray and Highley. 1801.

THE former edition of this work was noticed in our 77th vol. p. 216.:—we now find it materially augmented; and, since cases of insanity are not so frequently described as other diseases, we consider the present volume as an useful addition to the former treatises on this subject. The value of the work would have been much increased, however, had the author favoured us with some general view of the motives of his practice, deduced from the particular cases here inserted. It is necessary, for the improvement of students, to point out the general results from individual facts; and it is gratifying to practitioners, to know the principles on which the management of so difficult a disease is conducted. Dr. Perfect seems to have treated his patients, like most physicians, according to the analogy which their different species of insanity bore to other diseases, either in their causes or symptoms; and he appears to have depended much on the effect of setons in the neck, which generally exert a powerful influence on irritations of the brain.

We observe, also, that general bleeding has been much employed by Dr. Perfect; and the *kali tartarizatum* has commonly made a part of the course, for the purpose of keeping the bowels open, and of cooling the general habit. Camphor has been exhibited to several of these patients, and Dr. Perfect thinks with advantage.—Musk has proved useful in some cases.

The following note occurs at p. 377; which we give to our readers, without hazarding an opinion respecting the practice mentioned in it: we shall only say that the cases in question are generally found to baffle rational modes of treatment:

'In some cases of obstinate abstinence, where the lives of the patients have been in imminent danger from *famine*, I have been well informed by a practitioner, whose peculiar province affords him frequent opportunities of seeing patients in all the different stages of mania, that he has found nothing succeed better than strong *drastic purges* repeated at proper intervals, and that in some instances of this kind he has even given half an ounce of jalap at a dose, with the best effect.'

From the particular detail of symptoms, and the variety of practice exhibited in this volume, it will naturally be much consulted by practitioners who are not in the daily habit of seeing lunatics. Dr. Perfect's method of treatment seems in

general to have been judicious; though he occasionally ascribes a greater degree of efficacy to some medicines, especially to musk and camphor, than seems to be warranted by general experience.

We are sorry to conclude our account with a remark on the style of this performance: it is not merely inelegant, but incorrect: witness the following passage:—'such was her devoted purpose, that she effected it in a manner that would appear *incredulous* to those who are unacquainted with the almost supernatural cunning and contrivance attached to *dementated* human nature.'

Other instances of equally strange incorrectness might be produced, if we were solicitous to point out faults.

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ART. XVI. *A Defence of Public Education*, addressed to the Most Reverend the Lord Bishop of Meath. By William Vincent, D. D. 8vo. 1s. 6d. Cadell jun. and Davies. 1802.

THE decision of Aristotle in favour of a public education, though sanctioned by other great names in antiquity, has been controverted by many antients and many moderns, and particularly by Mr. Locke, in his celebrated treatise on the subject. This opinion of the great Stagirite, however, will perhaps appear in no instance better confirmed than by the experience of our own country; and by the numerous distinguished scholars in every department of literature, who have become the ornament of their age, after having received their education at our public schools. The author of the Defence now before us, which has already passed through several editions, is well known by the respectable station which he lately held as Head Master of Westminster School; by the character which he so eminently sustained in that office, as a scholar of superior talents and attainments; and by several publications with which he has enriched our literature. Since the appearance of this pamphlet, Dr. V. has been promoted to the Deanery of Westminster.

It appears that Dr. Vincent was induced to write a Defence of Westminster School, in vindication of himself among others who are engaged in superintending the education of youth; on account of certain charges which had been brought forwards, though not directed particularly against that seminary, by Dr. Rennell, and afterward repeated by the Bishop of Meath, in their sermons preached at St. Paul's before the Society for promoting Christian Knowlege, and published by that Society. To the latter personage, this pamphlet is addressed. A passage, which the Doctor quotes from a note subjoined to the

Bishop's sermon, will explain to our readers the nature of the Charge:

"I had proposed to say a few words on the sad degeneracy of our Public Schools, in this most important part of Education, and their systematic neglect of that religious instruction which in the earlier parts of the Reformation, and even to a much later date, was so carefully provided for the higher and wealthier classes of the British youth; but I found the subject anticipated by Dr. Rennell, in his Sermon on this anniversary, and I could add nothing to what that zealous and eloquent preacher had there urged, to call the public attention to this portentous evil."

Under this severe accusation, the learned author proceeds to remark the cruelty and unfairness of condemning all public schools in general, in 'one sweeping clause,' for degeneracy and systematic neglect. Admitting that defects must unavoidably be found in all public institutions, the Doctor enters on the controversy with a full assurance of confuting his opponents, and proving to the public the fallacy of their accusation.

The specific charges advanced by Dr. Rennell, and to which the Bishop of Meath alluded, are here comprized under three separate heads:

First, That the *religious* education in charity-schools is better conducted than in public seminaries. This charge, which Dr. V. considers as levelled at the Universities as well as at public schools, he endeavours to refute, by alleging the number of learned productions in Theology which have of late issued from the press of the Universities, and by the following remarks:

'But in Public Schools, wherein does this lamentable and notorious *defectiveness* consist? and why is a preference given to the Teachers of Charity Schools rather than to the Instructors in a higher sphere? Could not a popular audience be sufficiently flattered without levelling all above them? Could not the educators of the lowest be consoled under their laborious duty without detracting from those whom the public voice, and the discernment of their nominators or electors, had appointed to the management of the first Seminaries in the kingdom? Are not these men of the same profession as their accuser? And does Dr. Rennell deny faith and ability to every Churchman but himself?—No, not ability but will; *that* shall be answered in its place. But why are men, bred to the instruction of youth by an apprenticeship, supposed more willing to execute their trust than those who have received the most liberal education known in Europe? This is no vain glorious boast. Foreigners subscribe to it; they allow the palm of general information to English travellers above all others. Where did they acquire it? In English Schools, in English Universities; and in nineteen instances out of twenty from the English Clergy. Why are these foundations to be decried? Why are these men to be degraded by a comparison with those who have never had

similar

similar means of acquiring knowledge, or equal advantage in life, manners, and education?'

This species of reply, we must confess, borders somewhat on declamation. It is very true that the directors of public schools are likely to be more *learned* than those who preside over charity-schools: but does it follow that they must therefore *necessarily* be more *religious?* We do not deny the fact; we only observe that the argument is not conclusive. Dr. V.'s statement respecting the attendance on Divinity-lectures in the Universities, as indispensably required, we fear may be found inaccurate; and were it altogether true, we might borrow a scriptural phrase, and inquire—"What doth it?" If the religion taught in the Universities be conveyed merely through the channel of a dry Divinity-lecture, how little will the pupils understand the true spirit of piety and charity! or, if the religion here taught consist merely in requiring a formal attendance at chapel, it is but an empty form.

A personal reflection is here made on Dr. Rennell, respecting his great negligence in the care of a charity-school in his parish;—as it is here stated, this charge would tend to lessen our confidence in his zeal and sincerity as an advocate for the general diffusion of religious knowlege: but we must add that it had been better omitted by Dr. V., since it will lead some of his readers to accuse him of bitterness and the *Odium Theologicum.*

The *second Charge*, brought by Dr. Rennell against public schools, is the *Paganism* there taught.—The subsequent paragraph will shew how ably and acutely Dr. Vincent replies to this accusation:

'The first point I have to complain of, is, that the reading of Pagan Authors is converted into a Pagan Education; a perversion of terms that conceals a fallacy under a most invidious assumption. For who is a disciple of Fo, because he learns Chinese? or a Bhuddist, because he reads Sanscreet? If the wild mythology of Hindostan is thought an object worthy of the labours of a Sir W. Jones, Wilkins, or a Maurice, to explore; if some men of the most consummate learning have dedicated their lives to investigate the extravagancies of the Egyptian, Persian, Peruvian, or Druidical system; does it follow that they are tainted with the respective superstitions?—But it will be said these are men, and we teach children; be it so. Yet I assert, that I never yet found a child of ten years old, who believed in the transformation of Jupiter into a bull, or a swan, or a shower of gold; nor a child, in the nursery, convinced that crows sung, or trees talked, or asses played on the fiddle. The scruples of Dr. Rennell, after banishing the abominable heathen Poets out of our schools, may wish to discard Æsop and Pilpay from our families. He has read Rousseau,—Rousseau complains, that in La Fontaine, foxes

foxes lie; and his *eléve* must not suspect that there is such a thing as a lie in the world. Sweet innocence! he will find plenty of lies, and falsehood, and deception too, when he shall enter upon the scene of life; and perhaps it were better that he should learn the distinctions in theory, before he suffers from them by experience. But children of five years old are not deceived by fables, more than by the parables in scripture. If Jotham makes a bramble talk, why may not Æsop? And children of ten are no more misled by the Gods of Ovid, than men are by the miracles of Apollonius or Creeshna.'

These sentiments had been formerly stated by the author to the late well-known Mr. Jones of Nayland, who was among the number of those who wished to see a reform in our public schools; and Mr. Jones fully admitted their force. Dr. V. properly observes that the charge substitutes *Pagan* for *Classical* instruction; and that no evil consequences are likely to result from the use of Pagan authors, if the Master be careful to point out the defects of their moral system, and to shew how infinitely their religious notions fall short of the word of God. A remark which we shall now quote appears to us to carry great weight in favour of the Doctor's argument:

'The luminaries of the Church in all ages, from Bede to Roger Bacon, from Bacon to the Reformation, and from the Reformation to the present hour, were all formed upon classical instruction. And if the writings of our English Divines stood higher than all others in the estimation of Europe, for solidity of reasoning, and superiority of composition, what other cause can be assigned for it, but the excellence of the models by which their style was formed, and their judgment corrected?'

The question which now presents itself is, whether, in the midst of these false notions of religion impressed by Pagan authors on juvenile minds, a sufficient provision be made to engrave, more deeply, a knowlege of true religion; and Dr. Vincent's reply to the third Charge will, we are persuaded, satisfactorily resolve this doubt.

The *third Charge* states that public schools are guilty of a systematic neglect of all religious instruction.—In answer Dr. V. observes that, according to the statutes of Westminster School, prayers are performed, including *graces*, ten times a day: comprehending nearly the whole service of the Church, and as attentively observed as the levity of youth will admit.—Since the statutes enjoin this frequent compliance with the *outward* duties of religion, they cannot well be omitted: but we are of opinion that a revision of the statutes on these points would be a salutary undertaking; because we cannot help thinking that the piety of our ancestors, in making so bountiful a provision for the external ordinances of religion, tends, though sincerely designed

designed to the contrary, to choak the good seed, rather than to aid it in yielding fruits of increase.—Surely it cannot be urged that there is any deficiency of religious instruction at Westminster School, when we hear of the sacred exercises which are performed, of the attention exerted in teaching and explaining the Scriptures, and of the solemn preparation and serious instruction which take place previously to the celebration of the Lord's Supper:

'This is a duty, my Lord, most painfully and energetically performed; prayers are selected for the purpose; and, in addition to the other offices of the day, performed, during the whole week previous, in the master's house; and upon one day in that week, a lecture or rather affectionate address, is delivered to them, in a manner which I wish your Lordship or Dr. Rennell could attest. I have, with very little exception, personally, for thirty years, executed this office, four times in every year; and I have every reason to believe, that it is acceptable, salutary, and efficacious.'

From what has been advanced by Dr. Vincent in this defence, his readers cannot but be convinced that there is *not* a *systematic neglect* of religious instruction at Westminster School; and, if Masters in general are as attentive and as able in discharging the sacred duties of their office as Dr. V. confessedly is, the public will not easily be induced to withdraw their confidence, or to doubt the propriety of intrusting children to their care.—Whether, generally speaking, many points of discipline in our public schools might not be better regulated and enforced; whether the general conduct of youth in these days, their great expences, their morals, the liberty allowed to them, &c. &c. might not be laid under greater restraint with much advantage to the rising generation; we shall leave others to decide. We would neither, on the one hand, train them up *puritans* and *fanatics*, nor, on the other, rest satisfied with teaching them religion merely as a branch of human science: but we would have them accustomed to see, in their Masters, an exemplary pattern of piety, meekness, and charity; and in their own persons they should be required to render due obedience to the rules prescribed, and to *practise* as well as to learn the *obligation to practise* those moral duties which, in our acceptation, constitute the sum and substance of what is called *Vital Religion.*

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ART. XVII. *Remarks on the Rev. Dr. Vincent's Defence of Public Education*: With an Attempt to state fairly The Question, Whether the Religious Instruction and Moral Conduct of the Rising Generation are sufficiently provided for, and effectually secured, in our Schools and Universities: Together with the Sentiments of several late Writers, and others, on this important Subject. By a Layman. 8vo. 2s. Hatchard.

SINCE an advocate, who takes a personal interest in the cause for which he pleads, may reasonably be expected to intermix his *own feelings* with the question, as well as to state it in the most favorable manner; it becomes those who are the umpires to beware, lest, by sympathizing with the defendant, they espouse and patronize his very faults and imperfections; and before they pass sentence, they ought to weigh, with care and impartiality, the arguments which may be adduced on the opposite side. The candid, serious, and respectful manner, in which the author of these *Remarks* ventures to offer his objections, intitles him to this indulgence:

'Awed (he says) by the superior fame of him, on whose work I am about to comment; and aware of my own inability to do justice to my subject, I have long waited in the vain hope of seeing the task undertaken by some abler hand; and similar motives induce me still to withhold my *name*. Should *my* observations be weakened by my insignificance, in the same proportion, in which *his* have derived force and effect from his station and character; the plainest truths must sink under such accumulated disadvantages.

'But though I fight in a mask, I will endeavour to fight fairly, nor have I any inducement to do otherwise. A stranger alike to Dr. Vincent and his opponents; if I *respect them* for their talents, *I honour him* for his long and unremitted exertions, in a most laborious and arduous office. And though my plan will compel me to state objections to several passages in his tract, I hope no one will suppose me insensible to its beauties; or capable of perusing without admiration the pious praise of that able champion of our faith, Mr. Jones of Nayland; the eloquent and grateful testimony of the talents and admonitions of the venerable Metropolitan of York; or other passages no less worthy of their author.—But I must quit this pleasant path for one beset with thorns and briers.'

He then proceeds to point out the personal reflections which Dr. Vincent has made in various passages of his defence.—The Doctor's vindication of the use of Pagan authors is next canvassed with much ability; and though the Layman is as unwilling as Dr. V. to exclude those excellent models, to substitute Prudentius for Virgil, or Gregory Nazianzen for Homer, yet he justly remarks that Pagan authors contain many objectionable parts in a moral and religious point of view; and he judiciously adds, "*Maxima debetur pueris reverentia.*"

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The valuable hints, which this author has suggested on the above subject, are well worth the attention of all superintendants of schools. We would on no account exclude the beautiful models of Greece and Rome; to which, we are persuaded, the moderns are indebted for whatever they possess of classical taste, as well as for the critical knowlege of the force and meaning of various passages in the sacred Scriptures, to which they have attained: but how far an *index expurgatorius* might be employed with success, in pointing out to the editors of school-editions of the classics certain passages for omission, deserves much deliberation.

In our review of Dr. Vincent's defence, we mentioned but slightly the unguarded expressions and the warmth of temper which he betrayed; and we shall allow the reader of the present pamphlet to form a judgment for himself, from the full and able discussion which they have here undergone. A single extract will be sufficient to shew whether there be any force in these strictures, and whether they be written with discrimination:

'But let us now advert to what is in fact the pith and marrow of the Work—I mean Dr. Vincent's defence of himself, and of that School over which he so ably presides.

'Of himself he says, "I am too old for reformation;" "I cannot now change my method, my habits, or my opinions;" "I acknowlege no delinquency or neglect."

'Perhaps this might as well have been omitted; perhaps a different declaration would have better become the servant of a Master, who was meek and lowly in heart, and who exhorts his disciples to learn of him.

'Dr. Vincent admits, that *Neglect*, *Vice*, and *Evils* of various sorts, exist in his School.—Can none of these be *avoided?* Can none of them be *diminished?* Surely, while such exist, a resolute resistance to all reformation cannot be justified. Surely, at the close of the scene, to have remedied one evil, or checked one vice, will produce more comfort and conscious satisfaction, than any defence of Public Education.'

Leaving Dr. Vincent, the author now examines the question, whether or not a sufficient provision be made for the religious instruction of youth in our public schools.—By quotations from several eminent writers on the subject, and by observations of his own, which evince much good sense and judgment, he determines this inquiry in the negative.

From the consideration of schools, he next proceeds to remark on the religious discipline of the Universities; and there, also, he discovers material defects in the little regard which is paid to religious education; although he admits that *outward forms* of religion are not neglected in those seats of learning.—

On Cambridge he is particularly severe. We shall leave it to some able member of that learned body, to convince the world of the erroneous statement of this author:

'Should we inquire whether the religious instruction afforded at School is continued at College, and the deficiencies of the former supplied by the latter; we shall too often receive a most painful answer. In this (as in most respects) Colleges vary; but in some, and those not the smallest or least noted, I fear it will be found, that from the day the Students enter, to that on which they quit the University, they are not required, or even recommended, to read a single book, either on the doctrines, or the duties of Christianity. Its evidences are perhaps laid before them; but having proved its truth, instead of explaining its tenets, and enforcing its precepts, shewing its nature, its importance, and its proper application as the *rule of life;* the Teachers suffer it to remain unknown; while the whole time of the young men is engrossed by the unauthorized assertions of the Moralist, the visionary speculations of the Metaphysician, and the barren demonstrations of Mathematics. If at Cambridge a Student were to burn his Bible, and banish from his mind every idea of Religion, he would not be thereby impeded in the public examinations, or obstructed in taking his Degree: subscription to the articles might formerly have staggered him, but Dr. Paley has taken care to obviate all such objections. Does not this disease call aloud for a remedy, and is it not high time that the study of Christianity should have some attention paid to it, and that a certain proficiency in it should be required, in order to the attainment of Academical honours?'

Our readers will probably be convinced, by the manly spirit and temper in which this pamphlet is written, that the author is far from being prompted by animosity against an individual, or by party zeal, in what he has stated. Whether the defects which he has indicated, either in Dr. Vincent's Defence or in the regulations of our Schools and Universities, really exist or not, it is not to be doubted that this writer believes them to be as he has stated them; and that he has no other object in pointing them out, than that of guarding the public against the spirit of a Controversialist in the one case, and of suggesting to them, in the other, the expediency of some better provision to defend and maintain the Citadel of our faith.

We have not heard who this *Layman* is, nor whether that denomination be real or assumed: but no Minister of our Church can display more zeal in its support, nor manifest himself a more orthodox believer. Several of his assertions are open to controversy, and some of his expressions obnoxious to censure: but we are not disposed to become parties in this dispute, nor to wander from the direct question in our report of it.

Other pamphlets on this subject will be found in the succeeding page.

MONTHLY CATALOGUE,

For AUGUST, 1802.

EDUCATION.

Art. 18. *Hints for a Plan of General National Education*, and a Legislative Revision of the present System, &c. By David Morrice. 8vo. 1s. Rivingtons.

An establishment of the kind here recommended is, in Mr. Morrice's opinion, a great desideratum in this country; and he wishes the legislature to institute an inquiry into the defects of our public schools.

'Revealed Religion, (he says) the grand principle and basis of all right education, being not only too little interwoven into the system of our schools and academies, but, what is of far greater importance, into that of our HIGHER SEATS of learning, also, which in reality draw their chief sources of instruction from Pagan writers, and from the records of republican Rome.'

Mr. M. then proceeds to consider 'the sort of education necessary to the three several classes of the Sons of the *Nobility* and *Gentry*, the *Middling* Classes, and the *Poor*, and how the defects and errors in the present system may be best remedied.'

On each of these heads he offers several remarks, and some which we much approve; although we cannot agree with him in wishing to have our schools put on the *Spartan plan*; and to have a Greek or Latin version of Thomson's Seasons, or Pope's Messiah, substituted for what he calls the republican models of Greece and Rome.

Art. 19. *An attempted Reply to the Master of Westminster School* *; or, Reflections suggested by his Defence of Public Education. By David Morrice. 8vo. 1s. Symonds.

This reply, if it may be so called, consists rather in assertions of the author respecting the defects of public education in general, than of any direct attack on the learned author of the Defence of Westminster School: but it contains some observations which are well-founded, and deserve attention. Mr. Morrice seems to have had more particularly in view the state of *Academies* in this country; and in defence of them Dr. Vincent has not undertaken to wield the pen.

Art. 20. *The Family Budget*, or Game of Knowlege. A Box, and a small Volume. Sold by Ridgway, &c.

Budget, which we have always understood to signify a *Bag*, is here applied to a *Box*; which is divided into seven compartments, the centre being called the *Pool*, and the six which surround it being inscribed *Arithmetic*, *Grammar*, *History*, *Mythology*, *Vegetables*, *Music*. Cards containing Questions and Answers relative to these subjects are dealt out, and the Game is played like that of Pope Joan.

Mrs. Partridge, the widow of an officer who fell in the West Indies, is the inventor of this Game; and her design is to smooth

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* See p. 424. of this Review.

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the path of wisdom by blending amusement with instruction, and to fix on the memory, by a kind of recreation, the lessons which are usually received from the preceptor. If the cards be judiciously composed, which is the case with the present set, the play recommended with them may be of use in families and schools.—With the box is given a small volume called an *Appendix*, containing Directions for playing the Game, and the Lessons which some of the Card Pieces require the holder to repeat, or to forfeit.

New sets of cards are also prepared, by which this game, intended as a tablet of memory, may be prosecuted to any extent. These are furnished in numbers by the author's bookseller.

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POLITICS.

Art. 21. *Considerations on the Debt on the Civil List.* By the Right Hon. George Rose, M. P. 8vo. 1s. 6d. Hatchard. 1802.

These considerations present a clear view of a subject on which much misconception has prevailed. Mr. Rose gives a history of the Civil List, by which it is shewn that his Majesty made a bad bargain at his accession; and he particularly explains the items exhibited in the account submitted to Parliament. The Debt of the Civil List, from 1786 to 1802, lately discharged by a vote of the House of Commons, was 1,283,000 l. On the statement of particulars designed to shew how this debt arose, Mr. Rose makes such remarks as, we think, ought to be submitted to the reader:

'This, on the first view, appears to be a very large sum, by which the estimate, made in 1786, of the Civil List expences, was exceeded in sixteen years, equal to about 80,000 l. per annum; but it will be seen, by looking at the statement of the expence in each year, laid before the Committee, and printed at the end of this Pamphlet, that the exceedings were inconsiderable during the first seven years while we were at peace; they increased afterwards largely, under heads (with the exception of tradesmens' bills) connected principally with the War, or with the internal state of the country. It is not necessary to enumerate the particulars again: it will be sufficient to remind our readers, that they arose chiefly in the Department of the Secretaries of State; messengers' bills, from expences incurred by Ministers at Foreign Courts (except the augmentation of their salaries), including presents to Foreign Ministers here on signing Conventions, &c.; and from the charge incurred for Law Proceedings and Police Establishments. These, with the Tradesmens' Bills, above alluded to, will account for nearly the whole excess; and when the increased price of almost every article included in these bills is adverted to, it must be a matter of considerable surprize, that the exceedings were not much greater, for the reason already suggested in the observation on that head.

'If any one has imagined, that the debt incurred on the Civil List has arisen, in the remotest possible degree, from any expences of his Majesty, that could have been avoided, he will see how entirely he has been mistaken; and that, instead of a want of due attention to œconomy, it is manifest, that his Majesty's personal arrangement, and strict injunctions to his servants, could alone have kept down the ex-

pences of his household; without which, they must have borne a much larger proportion to those of individuals than they do; for it may safely be stated, that there is hardly a private gentleman in the kingdom, whose expences of living have not increased, within the period alluded to, in a much greater degree than those of his Majesty. In the fixed allowances to the Royal Family, there is but a trifling excess; they have varied only as circumstances rendered that variation indispensibly necessary. On the head of Pensions, respecting which a jealousy would most naturally be entertained, there was an actual saving to a considerable amount: of those indeed that were granted, it would be seen, on a close investigation, how few were likely to have been given from pure favour: and all the gifts of Royal bounty, in the sixteen years, were under 30,000 l.—not one shilling of which was for any concealed purpose, as the names of the parties who received the same, and the services, are entered in the book which was before the Committee, composed of gentlemen of different political connections; and no suggestion was heard of the most trifling sum having been bestowed improperly.'

Hence it appears that the exceedings in the Civil List Department are to be enumerated among the expences of the war.—We cannot subscribe to Mr. Rose's subsequent assertion, that the Minister is without the means of influence, except it be by an inconsiderable patronage in the disposal of livings. Moy.

Art. 22. *Thoughts on the Internal Situation of Great Britain in the Month of May* 1802. By a Magistrate. 8vo. 1s. 6d. Spilsbury.

Our discernment is not sufficiently acute to perceive the appropriateness of these thoughts to the situation of Great Britain in the month of *May*, any more than to its situation in June, or any other month in the year; since they consist of general and loose reflections on subjects, of late, frequently discussed. They are announced as introductory to a work of more importance, on the topics of political economy so slightly treated in these pages. Do

RELIGIOUS.

Art. 23. *Two Sermons preached at Dominica,* 11th and 13th of April 1800, and officially noticed by his Majesty's Privy Council in that Island. To which is added, an Appendix, containing Minutes of Three Trials which occurred at Roseau in the Spring of the preceding Year: Together with Remarks on the Issue of those Trials; as well as on the Slave Trade, &c. By the Rev. C. Peters, A. M. Fellow of Queen's College, Oxford, and late Rector of St. George's and Roseau, in Dominica. 8vo. 3s. Hatchard.

The zeal of a Christian, even when pleading the cause of the oppressed, should be tempered with prudence and moderation. It should be a "zeal according to knowledge." Incautiously to rouse the indignation of the injured party is often to add strength to the tyrant's arm, and to furnish a new plea for his oppression. Such was the result of these two sermons, which were preached by Mr. Peters at Roseau in the Island of Dominica, in behalf of the unhappy slaves.

His zeal broke out into intemperate language; and, whatever might be the effect on the slaves, it incensed the proprietors, and, in consequence of their remonstrance, Mr. P. has retired from his pastoral office.—We are sorry that we cannot bestow on the sermons that 'unqualified approbation' which the author expects. The Appendix, and the general Remarks on the Slave-trade, are much better intitled to commendation. The one is affecting from the picture which it draws of the sufferings of the slaves; the other abounds in sensible, humane, and valuable reflections.

We truly sympathize with Mr. Peters, in pitying and wishing to end the slavery of our African brethren: but, if we had been appointed to preach in their presence, we should have followed up our exhortations to lenity in the owners with the soothing voice of religious consolation to the slaves; and we would have exhorted them, even in bondage, to remember their *Christian* freedom, and to look forwards to a period in which "they that sow in tears shall reap in joy."

Man.

Art. 24. *Divine Authority of the Bible;* or, Revelation and Reason opposed to Sophistry and Ridicule: Being a Refutation of Paine's Age of Reason, Part First and Second. By Robert Thomson. 12mo. 2s. Higham, Matthews, &c.

Mr. Paine having treated Revelation and its advocates with little ceremony, he cannot expect much politeness in return. The present champion for the divine authority of the Bible recollects the proverb, *Answer a Fool according to his Folly*, and often gives coarseness for coarseness. Paine is likened to a goose, is said to be an antient fixture in the school of Deism, and to have chosen the place of blacksmith to the deistical regiment; and his "Age of Reason" is pronounced to be 'the very frenzy of atheism.' Though, however, he is to be reprobated for the indecent manner in which he attacks the Scriptures, we do not approve of the Christian who adopts the same mode in their defence. His cause does not require and cannot be graced by a warfare so conducted.—Speaking of the work before us, Mr. T. says, 'I flatter myself I shall be able to prove that Paine, far from knowing any thing of the controversy, in which he has the temerity to venture as an author, has never once examined the subject, has never once read the Bible to this day.' This may be undertaking rather too much. The first part of Mr. T.'s Refutation, which is all that is now published, examines Paine's Creed—the Necessity of Revelation in general—the Authenticity of the Pentateuch—the supposed Cruelty of God in the Scriptures—Vindication of the Character of Moses—the remaining Books of the O. T.—Paine's Letter to Mr. Erskine—the N. T., particularly the Genealogies of Matthew and Luke—and the Canon of Scripture.

This effort of a Layman may perhaps be treated by Mr. Paine with more attention than similar exertions made by Priests. Mr. T. is equally zealous with himself, though on the opposite side; and in their hatred of Priests they are perfectly agreed.

Mo.y.

POETRY.

Art. 25. *Alonzo and Cora*, with other original Poems, principally elegiac. By Elizabeth Scot, a Native of Edinburgh. To which are added, Letters in Verse, by Blacklock and Burns. 8vo. 10s. 6d. Boards. Rivingtons. 1801.

From the short history of this lady, prefixed to her poems, and from the amiable spirit disclosed in her productions, we can entertain no doubt that Mrs. Scot was an interesting object to her friends: but the virtues of domestic life do not constitute the merit of a writer; and the slight verses now brought before the Public would have been more respectably stationed, had they still dwelt in a private bureau.

To prevent an unfavourable impression, which might otherwise be occasioned by the title-page, we ought to observe that the story of Alonzo and Cora was versified from Marmontel, long before it was burlesqued by Kotzebue, or his translators.

The editor of this volume, moved undoubtedly by friendly zeal for the author, has anticipated the labours of the critic, by characterizing almost every composition in a note. We shall quote a few stanzas from the piece called *Edwin and Edith*, because he says that 'the author's talents no-where shew themselves to greater advantage than in this little poem.' We are of the same opinion, and shall leave the reader to judge of her powers from this example:

'Adown yon fair sequester'd vale
A silver stream meandering flows;
Thick on its banks the primrose pale,
And sweet the azure violet blows.

'Around yon rock's high pointed side
Its arms the fragrant woodbine twines;
The briar-rose in blushing pride
To paint the fairy scene combines.

'Fierce Boreas' rage was all unknown,
That blasts the hope of infant spring;
Far to less favour'd regions flown,
He spreads not here his dusky wing.

'A simple, but a spacious dome
The traveller's eye delighted view'd;
'Twas oft the weary wanderer's home,
Whom want and wretchedness pursu'd.

'Twas guarded by an ancient wood,
That stately rais'd it's rev'rend head;
The boast of ages long had stood,
And wide its friendly shelter spread.

'An aged chieftain there abode,
Safe from the storms of public strife:
He long had left ambition's road,
To taste the sweets of rural life.

'His

'His youth, for gallant feats renown'd,
Had earn'd sweet peace to gild his age;
And wove the victor's wreath, that crown'd
The hoary temples of the sage.

'As the young blossom's roseate hue
Adorns the apple's wither'd arms,
Thus by his side a daughter shew,
Fair as the dawn, her opening charms.

'Ah! wherefore was thy polish'd cheek
Ting'd with the rose's softest die?
Why shone in beams so heavenly meek
The star of morning in thine eye?"

The third line in the last stanza but one,

'Thus by his side a daughter shew,'

is not intelligible in point of grammar, and is totally indefensible as a rhyme to *hue*. Had such a passage occurred in a work that required emendatory criticism, we should have restored it as follows:

"Thus by his side his daughter's shoe
Display'd it's ribband's purple charms."

It is surely incumbent on those who attempt poetical composition, to understand the leading principles of style in the language which they design to immortalize. Fer.

Art. 26. *Poems*, by the Rev. Wm. Lisle Bowles. Vol. II. Small 8vo. 6s. Boards. Cadell jun. and Davies. 1801.

Having repeatedly paid our compliments to Mr. Bowles, we shall hope to be excused if, pleading the privilege of old acquaintance, we treat him less ceremoniously on the present occasion than we should do on a first introduction. Some of the pieces, comprized in the elegant little volume which he here presents to us, have demanded our notice as separate publications; and to those accounts we beg leave to refer our readers. Our remarks on the *Song of the Battle of the Nile*, the first poem in this collection, will be found in M. R. vol. xxviii. p. 110. N. S., and those on the other principal poems, intitled *St. Michael's Mount* and *Coombe Ellen*, in M. R. vol. xxix. p. 237. and 239. N. S. Here, as in other places of our journal, we have so fully appreciated Mr. Bowles's rank as a poet, that little more is requisite for us now than to announce this second volume of his works; and to assure the many lovers of his Muse that they will find in it those specimens, sometimes of bold description and at others of elegant simplicity, which their knowlege of the powers of his mind and the character of his genius will have taught them to expect.

Besides the poems already named, this volume includes, Inscriptive Pieces, *Calpe Obsessa*, On an Unfortunate Woman, Hymn to Woden, Gilimer, Summer Evening at Home, Winter Evening at Home, the Spirit of Navigation Discovery, Water Party on Beaulieu River, Fairy Sketch, the Snow Drop, and Monody on the Death of Dr. Warton. We shall copy Gilimer.

'Gilimer

'GILIMER was the last of the Vandal kings of Africa, conquered by BELISARIUS; he retired to the heights of Pappua, when his army was entirely beaten.—His answer to the message sent to him there by BELISARIUS is well known. He desired the conqueror to send him a Loaf of Bread, a Sponge, and a Lute: this request was thus explained—that the king had not tasted any baked bread since his arrival on that mountain, and earnestly longed to eat a morsel of it before he died; the sponge he wanted to allay a tumour that was fallen upon one of his eyes; and the lute, on which he had learnt to play, was to assist him in setting some elegiac verses he had composed on the subject of his misfortunes.

"Hence, soldier, to thy plumed chief;
Tell him that Afric's king,
Broken by years, and bow'd with grief,
Asks but a lute, that he may sing
His sorrows to the moon; or (if he weep)
A sponge, which he in tears may steep;
And let his pity spare a little bread!"

'Such, GILIMER, was thy last pray'r
To him, who o'er thy realm his gay host led,
When thou forlorn, and frozen with despair,
Did'st sit on Pappua's heights alone,
Mourning thy fortune lost, thy crown, thy kingdom gone.

'When 'twas still night, and on the mountain vast
The moon her tranquil glimmer cast,
From tent to tent, remotely spread around,
He heard the murm'ring army's hostile sound,
And swell'd from his sad lute a solemn tone,
Whilst the lone vallies echo'd—"All is gone!"

'The sun from darkness rose,
Illumining the landscape wide,
The tents, the far-off ships, and the pale morning tide;
Now the prophetick song indignant flows—

"Thine, Roman, is the victory—
Roman, the wide world is thine—
In every clime thy eagles fly,
And the gay squadron's length'ning line,
That flashes far and near,
Its flouting banners as in scorn displays,—
Trump answers trump, to war-horse war-horse neighs.

"I sink forsaken here—
This rugged rock my empire, and this seat
Of solitude, my glory's last retreat!
Yet boast not thou,
Soldier, the laurels on thy victor brow;
They shall wither, and thy fate,
Leave thee, like me, despairing, desolate!

"With

" With haggard beard, and bleeding eyes,
The conqueror of Afric lies *—
Where now his glory's crested helm?
Where now his marshall'd legions thronging bright,
His steeds, his trumpets, clanging to the fight,
That spread dismay through Persia's bleeding realm?

" Now see him poorly led,
Begging in age his scanty bread!
Proud victor, do our fates agree?
Dost thou now REMEMBER ME—
Me, of every hope bereft;
Me, to scorn and ruin left?

" So may despair thy last lone hours attend!—
That thou too, in thy turn, may'st know,
How doubly sharp the woe—
When from fortune's summit hurl'd,
We gaze around on all the world,
And find in all the world NO FRIEND!"

This volume is embellished with neat engravings. Mo-y.

Art. 27. *Elegy to the Memory of Francis late Duke of Bedford.* By H. Steers, Gent. 4to. 6d. Printed at Driffield.

We do not perceive the necessity which Mr. S. states to have impelled his Muse to leave 'its humble scene and artless lay,' in order to engage in the sublime employment of embalming in gorgeous verse the memory of the late Duke of Bedford: but, if the Fates have urged him to the attempt, we can only say that it is unfortunate that they did not at the same time equip him with adequate powers. We transcribe one stanza, as an evidence of his poetic abilities:

'Nor unlamented shall such goodness fall,
All wail his loss, it is the loss of all;
For other's use he stor'd his gen'rous mind,
His study was the welfare of mankind.' Do

Art. 28. *The Conflagration, and Soliloquy.* A Poem. Second Edition; with Notes. By T. Wood. 8vo. pp. 32. White. 1802.

About two or three years ago, we perused two small publications in prose, by this writer; whom we commended for his good sense. Had we seen only his *verses*, we could not have expressed ourselves so much in favour of his literary abilities.—Indeed, we cannot honestly encourage him to persist in the culture of this branch of study.

As Mr. W. seems, *as far as we may conclude from his writings*, to be a respectable character, we hope that his feelings will not be too sensibly impressed by our non-admiration of his poetry; and that he will bear in mind the common quotation of *Non omnia possumus omnes.*

' * Alluding to the supposed miserable state of Belisarius in his old age.'

MATHEMATICS.

Art. 29. *Reflections on the Theory of the Infinitesimal Calculus* (the Method of Fluxions.) By C. Carnot, Ex-director of the French Republic, Minister of War, &c. Translated from the French, and illustrated with Notes, by William Dickson, LL.D. 8vo. 2s. Richardsons. 1801.

The original of this work possessed so much merit, in our opinion, that we made it the subject of an ample discussion *. One or two points, indeed, appeared to us objectionable: but its general character is that of perspicuity; and previously to the attempt of Dr. Dickson, we should have thought it difficult to misunderstand the meaning of the author. Nothing, however, is impossible to a commentator; especially to such an one as the present, who, with a success beyond calculation, has explained away the meaning of his author, and has involved in deep gloom and obscurity, by the power of his illustrations, that which before was sufficiently evident.

The preface and notes of Dr. D. are not composed with very conspicuous modesty: 'He trusts he understands something of Newton's fluxionary theory;'—'he *decidedly* prefers the fluxional notation,' &c. He has not condescended, however, to bring proof of his assertions, and we must doubt whether he could make them good: but, reduced to an alternative, we would rather grant that he understands what he *has not* than what he *has* expressed.

It would be a misapplication of time to note all the defective reasonings and errors which strike our apprehension in this pamphlet: but we must remark that it is rather curious that Dr. D. has ventured to make a petty attack on Leibnitz for his mode of explanation, and afterward adopts that mode in its most faulty parts. He explains the *delicate* theory of the infinitesimal calculus, by saying that $dx-dy$, dx^n, &c. may be safely neglected relatively to x, dx, &c. for the same reason that .000001 &c. may be neglected relatively to 1. Surely the commentator was determined to shew the world how completely he could misunderstand the meaning of his author, and offend against reason.

"*Criticis haud paucis mos est*, (says Lord Bacon,) *ubi incidunt in quidpiam quod non intelligunt, vitium statim in exemplari supponere.*" So Dr. Dickson, in an unlucky moment, supposed an expression of Carnot to be erroneous, and in a long note has attempted to correct it, but has thus in reality vitiated the text. Our mathematical readers will be astonished when they learn that Dr. D. and his friend Mons. Buée were led to expose themselves, the one in a note and the other in a letter, purely from ignorance that two expressions, such as,

$$a - \frac{b+c-d}{n}, \quad a - \frac{b}{n} - \frac{c}{n} + \frac{d}{n},$$ are equivalent!

Dr. D., however, needs not want such consolation as example and precedent afford him. He is one of a numerous host of commentators who have mistaken the meaning of their authors; and, as to the multitude of books by which truth has been obscured, the present pamphlet must bear a very small proportion to that enormous mass.

R.W.

* See M. R. Vol. xxxiv. N. S. p. 463, *Appendix.*

Art.

Art. 30. *Animadversions on Dr. Dickson's Translation of Reflections on the Theory of Infinitesimal Calculus*, &c. By Henry Clarke, Lecturer in Natural and Experimental Philosophy, &c. 8vo. 6d. Hurst.

Mr. Clarke has sufficiently, and more than sufficiently, pointed out the mistakes in algebraical calculation, into which Dr. D. and his friend the French Clergyman at Bath have fallen. We could have forgiven Dr. D. this error, had he not perverted the meaning of Carnot; and had he not, in laying down the principles of the differential Calculus, violated the rules of good metaphysics and sound logic. As a literary combatant, Mr. Clarke may be described as possessing nerve, zeal, and some judgment. He is also shrewd and severe: but, to use Dryden's expression, there is "too much horse play in his raillery."

R.W.

MEDICAL, &c.

Art. 31. *Gottfried Christian Reich*, M. D. &c. *on Fever, and its Treatment in general.* Published, by Command of the King of Prussia, by the Higher College of Medicine and Health of Berlin. Translated from the German by Charles Henry Parry, ordinary Member of the Physical Society of Göttingen. To which are added, a Preface by the Translator, and an Appendix, by Caleb Hillier Parry, M.D. F.R.S. &c. 8vo. 3s. 6d. sewed. Cadell jun. and Davies. 1801.

From the short account of Dr. Reich, prefixed to this pamphlet, we learn that he is a professor at Erlang, a Prussian University in Franconia. In 1799, he announced to the world that he dad discovered remedies which would remove all danger, in small pox and general fevers, in the course of a few hours. The Doctor was immediately pressed, by numerous correspondents, to disclose his medicines, but he refused to impart the secret, without a valuable consideration. He was invited at length to Berlin, where his method was tried, before a committee of physicians, on some fever-patients in the Hospital of La Charité: but his success was not striking:

'From December 26, 1799, to Jan. 24, 1800, Reich treated in this Hospital twenty-eight patients; of whom twenty-three recovered; three, refusing to take the medicines, remained uncured, and two others died. Of the two who died, one was a beggar, on the fifth day, of a relapse of a Nervous Fever; and the other, a consumptive patient, with a sudden Ulceration of the Lungs.'

The report of the committee, however, was sufficiently favourable to procure the Doctor a considerable pension from the monarch; and, in this pamphlet, we are presented with the precious secret.

The beginning of the work is most unpromising. After a parade of a new chemical pathology, the author plunges us into the old theory of fermentation, which he assigns as the morbid state constituting fever: but, on proceeding a little farther, we are told that the generic character, or essence of fever, consists in a diminution of oxygen. As a short specimen of the extraordinary style of this performance, and of the author's mode of reasoning, we shall quote his own account of the proximate cause of fever:

'The

'The Proximate Cause of all Fevers lies, therefore, in a Defective Reception, or the Anti-natural application, of Oxygen; or in the Excessive Accumulation and Developement of Azot, Hydrogen, Carbon, Sulphur, Phosphorus, or any of the other ingredients of the human body, which are considered as Simple; or in the various possible Anti-natural Combinations, Binary, Ternary, Quaternary, Quinquenary, &c. of these substances, either with each other, or with those which modify them, and which are conveyed to us from without under the names of Caloric, Matter of Light, Magnetic and Electric Matter, &c.'

Oxygen, therefore, we are informed, must be the only sure remedy against fever: but oxygen is not yet accessible as an officinal article:—the author, then, employs it in the form of acid;—and now we arrive at the *Arcanum Magnum*, which is nothing more than the copious use of some of the mineral acids; a practice which, we apprehend, was perfectly familiar to the physicians of this country long before the year 1799. It will occur to every experienced medical reader, that Dr. Reich's view of the practice requisite, even in simple fever, is extremely narrow. The mineral acids can only be useful as tonics, and certainly possess no febrifuge power that amounts to chemical action. We speak from considerable experience of their effect in fever. Dr. Reich's practice would certainly have appeared to more advantage, if it had been announced with less pretension, and if he had defined more accurately the stages of fever in which it is admissible. In the commencement of Synochus, his plan would often prove highly detrimental to the patients.

We cannot dismiss this pamphlet without noticing the great barbarisms of its style. Much, no doubt, must be charged to the peculiarities of the original: but we fear that the translator is not always exempt from blame. The manner reminds us strongly of Dr. Walter Charleton's *Ternary of Paradoxes*.

The concluding remarks, by Dr. Parry, of Bath, are sensible and judicious; though he seems a little prejudiced in favour of this *new-found old invention* *. He has, however, given a case of epilepsy which deserves attention, since the patient derived more relief from the internal use of the muriatic acid than from any other remedy. **Fer.**

Art. 32. *An Account of a new Mode of Operation for the Removal of the Opacity in the Eye, called Cataract.* By Sir James Earle, F.R.S. Surgeon Extraordinary to the King, &c. 8vo. 3s. Johnson. 1801.

After having stated several objections to the common methods of operating, either in couching or extracting, Sir James Earle proposes his own plan for the extraction of the cataract. A general idea of it may be collected from the following account of the instrument invented by Sir James, and of the mode of using it:

'It consists of a small spear-pointed lancet, of a proper breadth, which introduces a pair of fine forceps into the globe of the eye, and, when sufficiently inserted, the sharp or spear point, by means of a spring, is withdrawn, leaving the forceps behind; with these the

* Hudibras.

cataract

cataract may be gently seized, made to quit its connexions, and be brought away through the opening; and thus is completed the whole of the operation.

'To use this instrument properly, it is necessary to observe that it should be passed in through the coats of the eye, just behind the iris: when it has passed, and the forceps are sufficiently introduced, the lancet is to be made to retire, and the forceps are to be carried on till the blades appear behind the pupil, when they are to be retracted a little, then gently opened, and the cataract to be seized with as small compression as may be without suffering it to escape; the forceps are then, together with the cataract, to be brought out of the eye.'

This operation has been performed with success in three cases, of which we have a particular account in the pamphlet. We have not yet seen it executed, but it bids fair to be an improvement of great consequence, in a very delicate and often unsuccessful operation. Fer.

Art. 33. *The Medical Assistant; or Jamaica Practice of Physic:* Designed chiefly for the Use of Families and Plantations. By Thomas Dancer, M.D. 4to. 1l. 1s. Boards. Printed at Jamaica, and sold in London by Murray and Co.

This work is intended rather for a domestic system of practice, than for the use of the faculty; and the author seems to have formed his compilation with care, and to have consulted the best modern authorities.—We perused, with some curiosity, Dr. Dancer's history of Yellow Fever, but we do not meet with any new information in it. He recommends, for the cure, purgatives and mercurial friction; and he seems to pursue Dr. Chisholm's method of treatment, with little variation.—Several remedies peculiar to Jamaica are directed, in different complaints; but they are simply indicated, without any explanation of their qualities that can be useful to strangers; at least, on this side of the Atlantic.

The forms of medicines are given in English, and may thus prove useful in the hands of sensible parents and masters: but we should apprehend that the descriptions of symptoms, and of the indications of cure, are not written in a style sufficiently popular to produce the benefits intended by the author; while they are too slight to merit particular attention from medical readers. The composition of a work of this nature is, indeed, extremely difficult; and we have some doubt whether persons, who are precluded from access to the assistance of respectable professional men, are not safer without any of these supplementary guides: which, though written with the best intentions, are very liable to be abused. Do.

Art. 34. *First Lines of Physiology.* By Albert Von Haller. Translated from the Third Latin Edition. 8vo. pp. 500. 10s. 6d. Boards. Murray and Co. 1801.

The editor professes to have corrected the translation of Haller's First Lines in many passages, and to have amended the language.—In these respects, he has done an important service to students; and, from the references which we have made, we believe his pretensions to be well-founded. Respecting a book so well-known as the original, it is unnecessary to make any observation. Do.

Art.

Art. 35. *Veterinary Pathology:* or a Treatise on the Cause and Progress of the Diseases of the Horse, together with the most approved Methods of Prevention and Cure: &c. &c. By William Ryding, Veterinary Surgeon to the 18th Light Dragoons. 8vo. 5s. Boards. Egerton. 1801.

We are now frequently required to give an opinion of works composed in this new department of science; and, as it is our wish to encourage pursuits of this nature, we always speak as favourably of them as justice will permit. The author before us appears well-informed, and there is a considerable quantity of interesting matter in his book: but there is an evident deficiency of general knowlege, which might have been supplied if the work had been submitted, before its publication, to the inspection of any intelligent friend. With all its blemishes, however, we are persuaded that many readers will derive information from Mr. Ryding's performance, which possesses the advantage of brevity;—no small recommendation to the good graces of a Reviewer!

Fer.

Art. 36. *Supplement to Practical Observations on the Natural History and Cure of Lues Venerea*, &c. By John Howard, Member of the Court of Assistants of the Royal College of Surgeons, and F.A.S. 8vo. 2s. Baldwin. 1801.

This pamphlet relates chiefly to the practice of applying caustic to strictures in the Urethra. Mr. Howard's opinions on this subject are so similar to those of Mr. Whately, which we have already noticed, (see Review for last month,) that it is unneeessary to enter into a particular detail of them.—As his parting advice to his professional brethren, Mr. H. inculcates the necessity of making the mouth sore, in every case of Lues. In this recommendation we heartily join: great mischief and irreparable misery have been occasioned by the slight alterative method of giving mercury, which has obtained among many practitioners, and which may be reckoned the most fatal error of modern times. We trust that the discussions, which have lately taken place, will recall the bolder use of mercury, but supported by tonics (the mineral acids, &c.) in sueh a manner as to occasion less inconvenience to the patient, and to prevent the disagreeable consequences of a severe course of the remedy.

We have no doubt that Mr. Howard's sentiments will meet with proper attention and respect.

Do

Art. 37. *New Inventions and Directions for Ruptured Persons*, &c. By W.H.T., Esq. Second Edition, with Additions. 8vo. 2s. Hurst.

Art. 38. *Appendix to a Publication, intitled New Inventions and Directions*, &c. 8vo. 1s. 6d. Hurst. 1802.

We have already noticed the first edition of this pamphlet; and we have now only to say that, in our opinion, the directions contained in this new impression will contribute much to the comfort of persons who are afflicted with hernia, especially as they will place the means of relief in the patient's own hands.

Do

A Letter

A Letter from Mr. Blair, Surgeon of the Lock Hospital, &c. recommending the benevolent author's improvement of the truss, is prefixed to this edition. Fer.

Art. 39. *An Essay on the Plague:* Also a Sketch of a Plan of internal Police, proposed as a Means of preventing the Spreading of the Plague, should it be introduced into this Country. By William Falconer, M. D. F. R. S., Physician to the Bath Hospital. 8vo. pp. 72. Robinsons. 1801.

The danger of infection from patients, or families, in pestilential diseases, seems to have been much overrated. It does not appear that our troops in Egypt suffered from these causes; nor have they, in returning to their native country, imported this dreaded visitant. Dr. Falconer's remarks, however, on the means of preventing so terrible a scourge from returning among us, are judicious, as far as they go: but we are surprized to find that he stops short of the most effectual precaution; viz. that of removing persons, or even families, on the first appearance of the disease, into proper receiving houses, cut off from all communication with others. This omission is the more remarkable, because Dr. Falconer has referred to the benefits experienced from the fever-ward at Manchester; and because he might have seen, in Dr. de Mertens's account of the plague at Moscow, that this plan was actually adopted in Russia, with the effect of stopping the progress of a most destructive pestilence. When the efficacy of this method has been so completely demonstrated, it is mere trifling to recommend less decisive modes of prevention. Do

Art. 40. *Melancholy*, as it proceeds from the Disposition and Habits; the Passion of Love; and the Influence of Religion. Drawn chiefly from the celebrated Work intitled Burton's Anatomy of Melancholy. 12mo. 5s. 6d. Boards. Vernor and Hood. 1801.

The work, from which this selection is made, is too well known to require any character from us. Those who would be repelled by the systematic arrangement, and the numerous quotations, of the original, may in this compilation enjoy the best passages of the author, collected in rather a desultory manner; and forming a volume which is laudably designed to promote the best interests of virtue and religion, and the truest happiness of mankind. Do

Art. 41. *A Compendious Medical Dictionary*, &c. By Robert Hooper, M. D. Second Edition. 8vo. 7s. Boards. Murray and Highley. 1801.

We noticed the former impression of this work in the Review, vol. xxviii. p. 461. (N. S.).—The present edition is considerably enlarged, and will be found to contain an useful nomenclature; especially since our worthy old friend Quincey is now become obsolete in so many respects. Do

Art. 42. *A Short Account of the Royal Artillery Hospital at Woolwich:* With some Observations on the Management of Artillery Soldiers, respecting the Preservation of Health. Addressed to the Officers of the Regiment, and dedicated to the Master General and Board

of Ordnance. By John Rollo, M.D., Surgeon General, Royal Artillery. 8vo. 5s. Half Bound. Mawman. 1801.

The Hospital at Woolwich appears, from this account, to be conducted on an excellent plan, and with every possible attention to the comfort and benefit of the patients. Indeed, a system of active benevolence seems to pervade the whole establishment of the Royal Regiment of Artillery, which does infinite credit to the Board, and to the officers of all ranks. Fer

Art. 43. *A Description of the Arteries of the Human Body,* reduced into the Form of Tables, by Adolphus Murray, M. D., Professor of Anatomy and Surgery at Upsal. Translated from the Latin, under the Inspection of James Macartney, Lecturer upon Comparative Anatomy and Physiology at St. Bartholomew's Hospital. 8vo. 5s. Boards. Debrett. 1801.

The convenience of Tabular arrangement, in the elementary parts of science, needs no explanation. The tables before us appear well adapted to the purpose of instruction, and will probably be found in the hands of most anatomical students. D.o

Art. 44. *A Practical Essay on the Art of recovering suspended Animation:* Together with a Review of the most proper and effectual Means to be adopted in Cases of imminent Danger. Translated from the German of Christian Augustus Struve, M. D. 12mo. 3s. 6d. sewed. Murray and Highley. 1801.

This publication seems to contain a distinct yet abridged account of every useful fact which has been collected on the subject. After the laudable pains, however, which have been employed, by the Humane Society in this country, to diffuse a knowlege of the best modes of treatment, it would be superfluous to enter into much detail respecting the contents of Dr. Struve's book. We shall only remark that the translation appears to be well executed; and that, by the arrangement of the materials, a reference to any particular object of inquiry is greatly facilitated. D.o

THANKSGIVING SERMONS.

Art. 45. Preached at the Cathedral Church of Winchester. By the Rev. John Garnett, A. M. Prebendary of Winchester, &c. 4to. 1s. 6d. Cadell jun. and Davies.

"Heart-felt joy being Virtue's prize," the preacher endeavours to make the national conscience feel light on the subject of the late war, by urging its justice and necessity, before he proceeds to compliment his countrymen on the unanimity and vigour with which it was prosecuted, and to congratulate them on the conclusion to which it is happily brought. This sermon is not so much an eulogy on the peace, as a justification of the war; from the retrospect of which, it is contended, we have no reason to shrink. Mr. G. thinks that a *tendency seems* to be indicated, of a progress towards the establishment of the peaceful kingdom of Christ. Mo.y

Art. 46. *Reflections and Exhortations adapted to the State of the Times:* Preached to the Unitarian Congregation at Hackney. By Thomas Belsham. 8vo. 1s. Johnson.

This

This is rather a political treatise than a sermon, and is not ill adapted to form a supplement to Mr. William Belsham's Observations on the Definitive Treaty. The preacher is animated, yet not violent; energetic, yet temperate and discriminating. His reflections are truly admirable, and tend to put us in good humour with our Country, our Constitution, and the Peace. Mo-y.

Art. 47. *The Prospect of Future, Universal Peace.* Preached at the Baptist Chapel, Taunton. By Joshua Toulmin, D. D. 8vo. 1s. Johnson.

An ingenious discourse, and in character with a minister of the religion of divine benevolence. Without endeavouring, however, to appreciate the precise amount of those Eastern figurative expressions, on which Dr. T. erects the doctrine of his sermon, we shall observe that, in a war singularly rancorous, extended, and bloody, we can perceive no symptoms of advancement towards the desirable event which he describes. We doubt not the tendency of Christian principles to ameliorate the world: but the contest, now happily terminated, so far from illustrating this truth, and proving that men are growing wiser and better, would rather incline us to exclaim, with the author of "Civilized War,"

"How long shall it be thus? Say, Reason, say,
When shall thy long minority expire?" Do

Art. 48. Preached at Mill Hill Chapel in Leeds. By William Wood, F.L.S. 8vo. 1s. Johnson.

A well drawn and affecting picture of the horrors and miseries of war in general, and of the last contest in particular; with consolatory reflections on the superintendance of Divine Providence. Do

Art. 49. *An Estimate of the Peace:* delivered at Newbury. By J. Bicheno, M. A. 8vo. 1s. Johnson.

This preacher does not contemplate the peace with unmingled complacency, for he pronounces it to be mortifying, hollow, and precarious; and he is of opinion that, if we have many causes for *rejoicing*, we have also many reasons for *trembling*. Mr. B.'s joy, like the drop forming the icicle, freezes as it flows. Do

Art. 50. *The only Security for Peace.* Preached at the Meeting-House of the Protestant Dissenters, Sidmouth. By Edmund Butcher. 8vo. 1s. Johnson.

The animated effusions of an amiable and pious mind, on the embrace of righteousness and peace, after their long separation. Do

Art. 51. *Reflections on War.* Preached at the Baptist Meeting, Cambridge. By Robert Hall, A. M. 8vo. 1s. Button.

A well-executed and consequently a very striking picture of the horrors and calamities which constitute the essence of war, and of its unspeakably grievous operation in subverting the happiness and virtue of mankind. A poet could scarcely have given to the description more force than it receives from the eloquence of this distinguished preacher; and we have only to regret that, however ready nations may be to subscribe to the justice of such reflections on the *termination* of a most sanguinary conflict, they rarely occur to check the

the passions of men at the *commencement*. 'Real war (says Mr. Hall,) is a very different thing from that painted image of it which we see on a parade or at a review: it is the most awful scourge which Providence employs for the chastisement of men.' It is not only the parent of the most complicated and extensive misery, but it also 'reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of the principles of virtue.'

Of all the parts of Mr. Hall's sermon, however, we do not approve. What reason has he for ascribing the bloody revolutionary horrors of France, to a judgment hanging over it for the massacre of St. Bartholomew? Modesty, if not piety, ought to restrain us from such interpretations of the hidden motives of Providence. There was vice enough in the existing race of Frenchmen, to account for the violence and ferocity displayed towards each other at the breaking out of the Revolution, without recurring to the crimes of their ancestors. We concur with him, however, in rejoicing that our Constitution is preserved; as also in those observations on Charity with which this well-composed discourse concludes; and we particularly unite with him in reprobating that sickly sensibility and affectation of feeling, which it is now become a kind of fashion to substitute for rational and active benevolence.

Mo.y.

CORRESPONDENCE.

We apprehend that between us and *a Country Gentleman* there is no dissonance of opinion, on general principles; but respecting their application in the instance in question, we have differed from others, and may perhaps not altogether agree with our Correspondent. The question, however, is not now before us, and we must decline any farther discussion of it.

Quæstor has our thanks for his polite suggestions. The former of his two propositions has frequently occurred to us, and perhaps it would have been carried into effect if we could have found leisure for the undertaking: yet there are objections to it, of some weight, which we cannot state in this place.—With regard to the second, the adoption of it might be beneficial in the point of view in which *Quæstor* places it, but would be wholly foreign to our plan and incompatible with it.

The Letter from Edgeworthstown is received, and due attention shall be paid to it.

The *Juvenile Travellers* will probably take their passage in our next Monthly Packet.

An answer has been sent by the post to the letter from Drogheda.

*** In the last Review, p. 259. line 1. read *elaborate philological*. P. 323. l. 22. for '*Ill thank*' r. *I'll thank*.

☞ The APPENDIX to Vol. XXXVIII. of the Monthly Review will be published with the Number for September.

APPENDIX

TO THE

THIRTY-EIGHTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Voyage Pittoresque et Historique*, &c.; *i. e.* A Picturesque and Historical Tour through Istria and Dalmatia, composed, from the Itinerary of L. F. CASSAS, by JOSEPH LAVALLÉE. Ornamented with Plates, Charts, and Plans, designed and taken on the Spot by CASSAS, Painter and Architect, Author and Editor of the Picturesque Tour through Syria, Phenicia, Palestine, and Lower Egypt *; and engraven by the best Artists, under the Direction of NÉE, Engraver, and sole Editor of the Work. Imperial Folio. Paris. 1802. Imported by De Boffe, London. Price twelve Guineas in Boards.

THE inventions of Printing, and of its sister art Engraving, have given to modern travellers an inestimable advantage over those of antiquity: since by these aids they can not only entertain a greater number of readers with their descriptions, but can as it were transport them to the very scenes which they endeavour to describe. Places and monuments which deserve observation, whether in Italy, Greece, or Egypt, are thus submitted to the eye of the indolent and the infirm; and money to purchase such books is alone necessary to enable them to contemplate amphitheatres, temples, triumphal arches, pillars, and pyramids, without moving from their great chairs. When the painter and the engraver assist the historian or verbal narrator, a peculiar pleasure is derived from accompanying the tourist in his details; and, when the whole is executed with fidelity, the work may for ages be consulted with improvement: since, by strongly marking the vicissitudes

* See Rev. Vol. xxviii. N. S. p. 567., and Vol. xxix. p. 586. We have not heard whether this work be yet completed.

of human affairs, it may vividly impress lessons of wisdom. Such undertakings as that now before us are honourable to the age and country in which they are projected and executed; and it gives us pleasure to find that, notwithstanding the horrors of the Revolution and the distresses of war, the arts are still in a flourishing state in France, and are still most liberally patronized. To this very superb and expensive volume, is prefixed a most flattering list of subscribers; at the head of which are seen *Bonaparte*, the first consul, together with his two *sleeping partners*, *Cambaceres* and *Lebrun*, *Maret*, secretary of state, and the *Council of State*, for 31 copies each: besides the other ministers, the constituted authorities, and the Generals of the armies.—Among the foreign princes, who are subscribers, are H. R. H. the Duke of York, and the reigning Duke of Brunswick.

The first four numbers of this work were announced in M. R. Vol. xxviii. N. S. p. 568. as containing plates, without letter-press. We have now the pleasure of receiving a complete copy; and, as it is probable that not many of our readers will have an opportunity of enjoying a similar satisfaction, we shall exert ourselves to afford them as much gratification as it is in our power to convey.

The volume consists of two parts: the first exhibiting the political history of Istria and Dalmatia, from the earliest records in the pages of antient writers down to the period of the treaty of Campo Formio, when that country was annexed to the dominions of the House of Austria: the latter detailing the tour of M. Cassas, which was undertaken to explore these classic regions. An Introduction precedes the whole; in which the editor observes that 'Monuments respected for ages, and of which the fragments yet load the surface of the earth with melancholy grandeur, are the tombs of nations, among which the philosopher in silent meditation speculates on the origin of their power, on the progress and decline of their genius, on the simplicity or corruption of their manners, on the stability or evanescence of their glory. The monuments of antiquity are the history of the illustrious dead; and, after twenty ages, they still read lectures to man, on the vices which degrade and on the virtues which immortalize him.' As there are few who are insensible to the force of local impressions, so there are few who will be inclined to controvert the truth of this remark. Dr. Johnson was of opinion that "the man was not to be envied, who could traverse with indifference ground which had been dignified by wisdom, bravery, or virtue; whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona." The

traveller, who, with an amiable enthusiasm in literature and science, roams over the traces of fallen magnificence, and explores the fragments of departed greatness, must experience the most lively sensations; and those feelings are increased by the contrast, which he is often forced to draw between the MEN who must originally have erected those structures, and the *poor beings* who now only crawl and vegetate around them.

In these two points of view, few countries offer more curious and striking scenes than Istria and Dalmatia; a region which on one side displays the skeleton of the Roman Empire, and on the other a people degraded to an almost savage state. Here we contemplate the proud remnants of the masters of the world, there the obscure penury of a few ignorant tribes: —here we see the broken columns and pediments of palaces belonging to the Cæsars, there the smoky huts of the worthless Heyduks:— here we view the luxurious bath of the Roman Patrician, and there the filthy pallet of the Dalmatian boor. Thus, continues the editor, if we study the Antiquities, we call to our recollection the crimes and the errors of a great people: if we study the present inhabitants, we are depressed with scenes of misery and stupidity; and the heart sighs on finding man in all ages a stranger to happiness.

Such are the reflections by which we are prepared for accompanying M. CASSAS in his tour: but, before we actually embark with him, the editor entertains us with a sketch of the geographical and political history of the countries which we are about to visit.

Istria is a peninsula in the northern part of the Adriatic gulf; and, reckoning from Paris, it is situated between 11° 55′ and 12° 30′ of longitude East, and between 44° 55′ and 45° 50′ of latitude.

Dalmatia, including the number of small islands which belong to it, forms, with the contiguous parts of Hungary and Turkey in Europe, that district which by antient geographers was called Illyricum, Illiris, or Illyria. It is situated towards the Eastern shore of the Adriatic, and extends from 12° 10′ to 16° 40′ of longitude East, and from 42° 25′ to 45° 35′ of latitude: but its figure is very irregular; and though it is much larger than Istria, it would not measure so much in square miles as this statement might lead persons to suppose.

Of the history of these countries, little is known before the time of the Romans; who, irritated by the murder of their ambassadors, sent to Teuta, the queen-mother, to complain of the piracies committed by her subjects; then invaded Illyria; inflicted signal vengeance for this cruel breach of the law of nations; and, after having deprived the queen of her power, and

received the city of Dyrrachium and some of the islands, to remunerate them for the expences of the war; proclaimed the rest of Illyria tributary to the Republic. From this event, its history is included in that of Rome; of which empire it now formed a part. We shall not, however, pursue the detail here given of the various fortunes of Dalmatia, under Augustus, Tiberius, and the succeeding Emperors: but, as Dioclesian was born in this province, and retired to it after he had thrown off the imperial purple, and as some stupendous remains of his magnificence still exist, we must not entirely pass over the sketch of his character which here occurs.

'If (it is remarked) education had refused to him the amiable virtues of a Trajan and the philosophy of Marcus Aurelius, nature had lavished on him, as on them, the qualities requisite for a ruler.—The memory of Dioclesian has been aspersed: but it is singular that he has never been accused of the only crime which may be clearly proved against him, viz. an indifference to his country; or rather a positive enmity towards it, for such in fact was his assignment of it to Galerius Cæsar, the vilest of men. How much to be pitied is that man, whose eyes, during the course of a long life, are never turned with tender emotion towards the place where they first saw the light! and how criminal is that sovereign, who, when elevated to a throne, does not cause the streams of his bounty to flow towards those citizens who were the companions of his youth! Dioclesian thought not about Dalmatia, till old age, infirmities, and misfortune, made him remember that he was a man before he was an emperor; and he came, in his distress, to seek an asylum in those regions which he had forgotten in the hour of his grandeur. This was his crime. To his native country, however, after having abdicated the empire and resumed the situation of a private citizen, he at last retired; and then he shewed himself greater than he had been on the throne. Hither he brought the same taste for building, which he had so much indulged during his reign; and he who had covered Nicomedia with circuses, palaces, and temples; who had surrounded the empire with fortresses; and who had erected in Rome those celebrated Baths, the very ruins of which at the present day excite our admiration; when he had relinquished the reins of the Government of the World, built the immense Palace of Spalatro, of which the walls, after the lapse of so many ages, are still standing, and form an area too vast for the city which they inclose. It was in that palace, the last of his works, that this man, truly great and heroical, starved himself to death, at the age of sixty-eight, to escape the poniards of his successors, whom he himself had raised to the summit of fortune.'

The character of Constantine obtains no partial delineation from the present writer. He is of opinion that this much extolled Emperor was governed merely by the love of singularity; that he embraced Christianity for no other reason than because his predecessors were Pagans; that he hated

philosophy, because Trajan, Marcus Aurelius, and Antonine had been philosophers; and that he removed the seat of empire to Constantinople, less from resentment to Rome than because that city had enjoyed this honour for a thousand years.

As a component part of the Roman dominion, the history of Dalmatia is carried down to the lower Empire, and through the middle ages, till it fell into the hands of the Venetians, and lastly of the House of Austria; and the chief object of the editor, in relating the changes which this province underwent, is to account for the degeneracy of its present inhabitants. He supposes that the antient race of Dalmatians is entirely extinct; and that, by admixtures with Goths, Scythians, and others, they have been degraded to their present condition, which bears no feature of resemblance to men who once nobly contended with the Romans.

Passing over the account of the Heyduks, who live in the mountains and deserts, and who form one class of the present miserable inhabitants of this part of the globe, we shall exhibit a more pleasing, though still far from enviable, picture of the Morlachians.

'These people carry the virtue of hospitality to an excess. If a stranger brings with him the slightest recommendation, he is sure of being received by them as a brother; they not only lavish on him all that their house affords, but, if apprized of his coming, they meet him on the road with their horses and an escort; and on his departure they present him with provisions for his journey, accompanying him to a certain distance with their children and servants. The poor as well as the rich give the same warm reception to strangers; and the only difference consists in the value of the entertainment.

'This hospitality is still more actively exerted if the guest be their countryman. When a Morlachian arrives at the house of a Morlachian, the mother of the family, and her eldest or last married daughter, go before to embrace him; a favour which the stranger does not obtain; since custom requires that, on the contrary, the females should be concealed from his sight during his visit. A Morlachian is never under the necessity of begging. He enters his neighbour's house, sets himself down at his table, eats, stays as long as he likes, and never wearies the cordiality of his host. Having no anxious thoughtfulness for the morrow, they will consume in one day, with their friends and visitors, what would suffice for months; and it is not unusual on the road to see shepherds, farmers, and workmen, voluntarily presenting to the traveller their own daily provisions. They appear not to know what economy is, except in their clothes, where it is most ridiculously displayed. If they have to pass any dirty spot, they will take off their shoes to save them; and if caught in a storm, they will strip themselves of their coats and bonnets to prevent them from being wetted.

'To generosity and disinterestedness, they add unusual fidelity in the fulfilment of their engagements. The word of a Morlachian is sacred, and there is no instance of its being violated. If he contracts a debt, and finds himself unable to discharge it at the appointed day, he always makes a present of nearly equal value to his creditor, merely as an acknowlegement for the delay: never failing afterward to repay the whole amount. Nor is their honour only apparent in matters of business; in their friendships they display the warmest enthusiasm. This sentiment, so noble and amiable, is with them a point of religion, and is consecrated by particular ceremonies. When a friendship is formed between two of either sex, they present themselves in the church, accompanied by their different relations; and there the priest blesses the union, which is from that moment inviolable. Women thus united are called *Posestrimæ;* men, *Pobratimi.* They are inseparable for the remainder of their lives: all is in common with them; and there is nothing which the *Pobratimi* will not share with his companion, and the *Posestrima* with her friend. The sacrifice of life often evinces the strength of these attachments. If a disunion take place between two *Pobratimi*, it is regarded as a public calamity, and as a signal of some national judgment. In antient times, indeed, such a breach was without example: but for two or three ages past, the intercourse of the Italians has changed the purity of their manners; and the introduction also of spirituous liquors having led to drunkenness and quarrels, the *Pobratimus* has not always been distinguished from another man.'

The resentments of these people, however, are as ardent and as unchangeable as their friendships; and we find that, where the rights of hospitality have not been invoked, the Morlachian is an expert and audacious thief. Some of the Morlachians belong to the Greek, and others to the Romish church; and in both the priest alike avails himself of their ignorance and credulity. Accounts are given of their superstitions, with the ceremonies which precede their marriages, and the subsequent wretchedness of the female; of their dress, manners, and mode of life; of which an idea may be formed from the picture of their houses:

'Their houses, or (to speak more properly) their cottages or huts, are entirely blackened on the inside by smoke, which rises from the fire made in the middle, and which has no way of escape but by the door. Their furniture is simple and clumsy. They are rarely so rich as to possess a bed; and they sleep on straw, with coarse coverings over them which they obtain from Turkey. The women invariably sleep on the bare boards, or on the ground; and it is not unusual for the whole family, after having supped around the fire, to fall asleep and pass the night where each had been sitting. In the summer season, they are fond of sleeping in the open air. They lodge with their cattle, and are separated from them only by a partition of reeds. The walls of their cabins are for the most part made of clay intermixed with straw. Instead of oil, they employ butter in their

their lamps, which is thick and stinking. In short, their clothes, persons, and food, emit such a stench, that to strangers it is insupportable.'

Such is the state of society and manners, among the people inhabiting the country which it was M. CASSAS's object to explore; and whither we are now to accompany him, by entering on the Second Part of this Volume, which is employed in detailing the particulars of his tour.

At the solicitation of a society composed of amateurs of the fine arts, M. CASSAS performed the journey which is the subject of the remainder of the work, and to which the numerous plates refer. Leaving Rome, where he happened to be when the plan was proposed to him, on the 10th of May 1782, he proceeded to Ancona, embarked at Pesaro, and with a favourable wind reached Venice on the 17th. Here the childish ceremony of the Doge's marriage with the Adriatic (a puerility of which the French have taken good care that the Venetians shall not be guilty in future,) affords him an opportunity for indulging his ridicule. Of the city, however, he does not attempt a description. After having associated with himself a few Frenchmen and Milanese, who were charmed with the project and agreed to accompany him in his voyage, (which he purposed to prosecute to greater extent than the original design of his employers embraced,) he freighted a small felucca with provisions and other necessaries, and sailed on the 27th of May. On the 29th at day break, they came in sight of the coast of Istria, and in the evening entered the port of Trevigno, or Rovigno, a small city situated on a rock in a peninsula on the western coast of Istria. At this place, which is elegantly built with stone, and contains a magnificent Gothic cathedral, constructed after the same design as St. Mark's at Venice, the travellers stayed only a few hours; and, re-embarking, skirted along the coast in order to reach Pola: the approach to which is obstructed by rocks and small islands, though the road, at the bottom of which the city stands, is spacious, commodious, and so well sheltered that vessels are safe in the severest storms. On entering the harbour of Pola, the eye is attracted by the sight of a magnificent amphitheatre, the most entire and beautiful which antiquity has bequeathed to us. The majesty of this colossal pile, the pleasing verdure of the shores which it seems to crown, the calm of the sea which almost washes its walls and reflects its stupendous image, the religious veneration which the hand of time impresses on edifices that have triumphed over the efforts of ages, all contribute at this view to excite in the mind those mingled sentiments of

pleasure and melancholy, which it is extremely difficult to delineate

After having landed at Pola and undergone an examination at the office of health, the travellers proceeded to investigate this prodigious building. It is described (and the account is assisted by several beautiful engravings) as being three stories high, each consisting of 72 arches, or of 216 in all. Only the shell remains, with four projections or buttresses at the four angles of a supposed square, which distinguish it from all other edifices of the kind, and which render the age of its erection and the name of its architect extremely dubious: but at whatever period it was built, Pola must then have been the scene of festivity and pleasure; and the loud acclamations of the people resounded within these spacious walls. 'Mark, however, the changes which time produces. Now all is silence and melancholy; yet how truly eloquent is this solitude! It seems to read us a lecture on the history of Empires. All the gaudy magnificence, and all the cruel spectacles, which it displayed, have disappeared, and only the naked and mouldering walls without a name are left as a lesson to Ambition.'

The present inhabitants of Istria, so far from attributing this amphitheatre to the Romans, assign it to the age of chivalry and romance. As the Welsh call the scite of an amphitheatre in Monmouthshire *, Arthur's round table, so the modern Istrians denominate the amphitheatre at Pola, *Orlandina*, or the House of Roland.

Pola likewise possesses various other monuments, the inscriptions on which *Spon* has faithfully copied; together with a temple dedicated to Augustus, of the Corinthian order; and a triumphal arch in good preservation, which now forms one of the city gates, and is called *Porta Aurea*. It was erected by a Roman lady named *Salvia Postuma*, in honour of her husband *Sergius Lepidus*.

At this place it was discovered that M. Cassas and his companions were not suited to each other. Wisely, therefore, resolving to part, they embarked; and, sailing by Pirano, they arrived at Trieste on the 1st of July, and there separated. Here our ingenious traveller was very politely received; and here he found other persons who possessed a taste more congenial with his own. With these gentlemen he proceeded, after three days' repose, in the farther execution of his project: but only one of these companions attended him through the journey. Without particularly entering into his description of Trieste, however

* See Coxe's Tour in Monmouthshire, Rev. Vol. xxxvii. N. S. p. 113.

amusing

amusing and accurate, and which is accompanied with some beautiful views, we shall glance at his picture of the inhabitants; who are said to resemble the Italians less than the people of Carniola: in which country, this city is placed by most geographers. Living in the vicinity of enormous mountains, capped with eternal snow, they possess the strong and vigorous constitutions of mountaineers, and are in the habit of passing without inconvenience from the extremes of cold to those of heat. The adjacent country is represented as excessively fertile, and rich in natural productions, as well as highly picturesque; while the sea is not less liberal in supplying the wants of man. The most striking feature of Istria, however, is the beauty of her forests, which supplied the Venetians with timber for their marine: but their beauty is more than counterbalanced by the insalubrity which they occasion. Thus, in most situations, good and evil will be found mixed up together.

In sailing a second time towards Pola, M. Cassas touched at Citta Nuova, a little town on the then Venetian territory, in order to pay his respects to his friend the bishop, and to procure recommendations to the learned in Dalmatia. Passing by Rovigno, he arrived at Pola at six in the evening. Without staying long here, he next visited Castro Nuovo and Fiume; and quitting the latter place on the 11th of July, having first taken leave of two of his companions, he bent his course towards the island of Veglia or Veggia, but was disappointed at not finding it answer the description which the French Encyclopedists have given of it. In mentioning the quarries which it contains, and the nature of the marble, the editor takes occasion to introduce an opinion of the Abbé *Fortis*, that the Dalmatian islands are the melancholy fragments of a country formerly shivered by one of those convulsions which this globe has repeatedly experienced.

Voyagers in the Adriatic are subject to a variety of perils. M. Cassas and his companions had encountered a violent storm, and, in coasting along its eastern shore, they very narrowly escaped being destroyed by a band of pirates who infested the rocks, and who plundered their vessel while they were concealed on shore. Tempted by the coolness and beauty of the night in these regions, they preferred it for their excursions, and thus subjected themselves to the attack of these lawless and sanguinary wretches: but experience taught them to be more prudent in future, and they sailed afterward in the daytime. Not particularly to mention what is related of the snails of the fertile isle of *Uglian* or *Grosso*, which were delicacies at the Roman tables, according to Pliny and Varro, we shall

next announce their arrival at the city of Zara on the Dalmatian coast: to which place some attention is deservedly paid. Its public buildings are magnificent; and its churches, &c. possess some good paintings. To recompense us for reading the dull catalogue of them, we are presented with this most curious information; that the devotees of Zara have been so fortunate as to obtain, inclosed in a rich case, the entire body of old Simeon, the Jew, who chanted in the temple, *Lord, now lettest thou thy servant depart in peace*, &c. How, indeed, old Simeon came here, we are not informed: but the priests and the people assert it to be the body of the true Simeon, and no counterfeit; and he who does not believe must be an incorrigible heretic.

Much regret is expressed by M. Cassas, on the destruction of Roman antiquities at Zara and in its vicinity; particularly at Asseria, since these remains probably contained inscriptions which might have elucidated antient history. He hopes that this and other districts of Dalmatia will be sedulously explored by antiquaries who do not regard labour and expence, and that governments will aid them in these researches. Owing to the culpable avarice of certain amateurs, who refused to pay the inhabitants, for having assisted them in getting to the shore some curious fragments, the people in general are more disposed to destroy than to make discoveries of antiquities.

The course of our travellers was still among the Dalmatian isles; and the striking variety of prospect which they present is thus described:

'Some of the isles, which form this Archipelago, are sandy and barren, and so completely burnt up by the rays of a scorching sun, that they perfectly resemble the deserts of Africa; others are clothed in the most brilliant vegetation, shaded with trees, enamelled with verdure and flowers, recalling at every moment to the imagination all that the poets have sung of Tempe's vale;—while others, again, consist of mountains which stretch their enormous bases to the very edge of the sea, and, with intervening valleys, extend their blue summits to the horizon. Here, amid the miserable huts of people little better than savages, we perceive the proud and solitary remains of structures erected by the conquerors of the world; and there, large pieces of stagnant water, the gloomy surface of which reflects the dark masses of immense forests: while land, sea, and air, are filled with birds of various kinds. At remote intervals, a few flocks are seen, and occasionally a labourer, a monk, or an officer of police: but rarely is a man to be found under this sky, though it is so truly enchanting. Such is the faithful picture of a scene always moving and always interesting, which passes before the eyes of those who navigate these coasts.'

Sebenico,

Sebenico, the next place which M. CASSAS visited, is more strongly fortified than any town in Dalmatia. Next to Zara, it is desirable as a place of residence; and it is inhabited by many noble families, whose houses are rich and elegant. The cathedral is noticed on account of its singular marble roof. Here a very ludicrous custom still prevails (i. e. in 1782, but many changes have happened since) of choosing at Christmas a king of the city, whose power and dignity exist only fifteen days. This ephemeral monarch was formerly elected from among the respectable inhabitants, but now they decline the honour, and he is selected from the dregs of the people. During his short-lived reign, he is in many respects treated as a sovereign: but, after fifteen days, his pomp and homage are at an end; and his Majesty, despoiled of his crown and robes, quits his palace and returns to his hut. While the editor properly ridicules this practice, he sagely hints that it may have its use as a picture of the instability of all human grandeur. Another singular custom is mentioned, which, though the writer modestly refuses to relate it in French, is sufficiently explained in Latin.

In his way to Scardona, M. CASSAS remarked, on a bank between two rivers, some Roman remains; among which were a Mosaic pavement and the ruins of a temple. He directed his visit to this last mentioned place, however, not so much for the sake of antiquities, as to see and take drawings of the cascade of the Kirka, the magnificence of which is only surpassed by the falls of Niagara, and perhaps even these do not exceed it in beauty. Our traveller could not trace this river, on which there are five cascades, to its source: but that which he beheld and designed is the most noble and striking. We cannot give the copper-plates; one exhibiting a distant and the other a nearer view of this series of waterfalls (as it may be called): but we shall transcribe the author's florid description, which may assist our readers to sketch the scene in imagination:

'As the narrow valley, through which the Kirka flows, sinks diagonally to the right, the mountains, which hem in the two shores, appear to unite behind the cascade, forming one half circle, to serve as a base to the vast theatre of this hydraulic scene. - The tufted shrubs, the willows, and the poplars, embellishing the fore-ground, and shooting up on the banks or terraces which run parallel with the edges of the rocks over which the waters of the cascade are precipitated, prevent the eye from perceiving the course of the river before it reaches the fall; though this is pointed out by the gradation of colours and tints of variegated light, or rather by a species of refulgent vapour which the transparency of the water, reflecting the celestial blue, throws horizontally on the bottom of the mountains.

'Beyond

'Beyond the dazzling verdure of these trees and shrubs, grouped with elegance and scattered in profusion on the immense and rugged sloping banks which cross the valley throughout its vast extent, we see enormous hills piled on each other; whose unequal surface, barrenness, and naked blueness, exhibit a sublime contrast to the vigorous and brilliant verdure in the front of the picture. Towards the left of this glacis, and on the most elevated of its rocks, genuine devotion has raised the solitary roof of a small and humble oratory. The aspect of this little chapel is calculated to inspire the heart of a philosopher with sentiments of true piety; since this is a place so well calculated for man to adore the God of the universe. The great phænomena of nature are the first apostles which were appointed to proclaim the divinity.—It was not the hand of man which assisted this river to surmount the rocks that seem to conspire to oppose its current. Art, in order to decorate the garden scene, may unite together the little streams over which the timid Naiads are supposed to preside: it may confine them in basons of marble, and pour them over shells of alabaster: but it is God alone who can command this river to force itself through the massy thickness of these trees and bushes, of which the umbrageous front conceals the long chain of rocks so fruitlessly disputing its passage. This immense body of waters seems to come down from the summit of these groves, to roll their light foam on the vaulted roof of this forest, and to spread out their billows, sparkling with light, on the deep curtain of the mysterious woods. On a sudden, they lose themselves, and sink into the dark profound of this wild *dodona*. If we direct the eye to the left of this sublime scene, there we see the whole river (as it should seem) disdaining to call back that multitude of streams which had deserted from it, and which, meandering through the immense valley, appear obliquely to furrow the verdant carpet which opposes its course; and collecting its full strength, it descends in all its majesty down the enormous steps of its savage capitol, leaping from the first to a second, from a second to a third. The moving surface of the stream obtains, also, from the velocity of its fall, a polish that rivals the purest crystal; rounding itself on the angles into long steps, formed by the hand of nature, and resembling at a distance enormous silvered cylinders. At the bottom of the first three steps, the reunited tops of some trees, the stems of which are hidden by the masses of objects more nearly drawn together in the fore ground, cut the cascade by a line of verdure extending its whole breadth. As the river approaches, the sheet of water spreads itself still more; a terrace of an horse-shoe form makes its Colossal projection over the abyss below: here the waters lose all restraint, and no more opposition is made to their impetuous course. The immense volume of their unfettered waves embraces the noble extent of the long and massive terrace; the earth trembles at a distance under the pressure of their fall; convulsed with the shock of waters, the air vibrates and groans! Magnificent fall! horrible sound! Our senses are inadequate to its sublimity; the ear suffices not to hear it, the eye wants power to behold, the heart to feel, and the soul to admire.'

Doubling

Doubling the Eastern point of the isle of Bua, M. CASSAS soon came in sight of Spalatro, which is the key of Venetian Dalmatia; and his attention was attracted by the maritime façade of the palace of Diocesian, as well as by the very noble and picturesque scenery which forms the back ground. As this imperial palace at Spalatro (in Latin *Spalatum*, corrupted from *palatium*, so that the place derives its name from the building,) is one of the noblest fragments of antiquity in Europe, and as little more than its outside walls and colonade remain, (the inside being occupied by modern erections,) M. CASSAS, or his editor, undertakes to give an idea of what it was when it was inhabited by Dioclesian. Its shape is that of a parallelogram, 630 feet long by 510 broad, with the principal front towards the sea; adorned with a noble colonade, in good preservation, consisting originally of fifty pillars, of which forty-two remain. This colonade formed a gallery twenty-five feet broad, running the whole length of the building; and behind this gallery (*dans le double*), were the apartments chiefly occupied by Dioclesian himself. At each angle of the palace, was a square tower; two of them being *four* and two only *three* stories high. A portico or colonade ran along the inside of the walls, facing to the north and the west, only interrupted by the grand entrances, behind which were the stairs leading to the principal lodging rooms, or bed-chambers. On entering the Porta Aurea, a large street presented itself to view, consisting of a vast portico, which led to the peristile of the palace, properly so called. This street was intersected at right angles, nearly in the middle, by another street, formed in the same manner with pillars, and running from east to west. Thus, if we approached by the Porta Aurea, or golden gate, we should have on the right and on the left two noble piles of buildings, of equal size, but differing in internal distribution. Those on the right were designed for the women, and those on the left for the principal officers in the Emperor's service.—Passing beyond the cross street, we come to a superb colonade, terminated by the steps at the front of the pediment; under the colonade is seen on one side the temple of Esculapius, and on the other that of Jupiter, or more probably of Diana. The portico at the entrance of the Emperor's apartments was supported by four pillars, and led to a circular vestibule, lighted from the top, and decorated with statues. This vestibule again opened into the grand hall of the palace, which measured 95 feet by 75: the roof or cieling supported by six immense pillars on either side. This great hall was styled, by the Romans, the Atrium.

The writer then proceeds to particularize the distribution of the other parts of this vast palace, and illustrates his

his explanations by a ground-plan of the whole: but, as he must have been often guided by conjecture in this undertaking, we shall excuse ourselves from following him farther into the detail. We are not sufficiently acquainted with the private life of the Romans, to arrange the disposition of their apartments.

We must omit also the explanations of various inscriptions and bas-reliefs, in order to accompany the voyager to the end of his tour.

M. Cassas left Spalatro to visit Salone, a place only four miles distant, where Dioclesian was born, and where he resided during the building of his palace. Its present state of ruin and desolation, and especially the confusion in which the sepulchral monuments lie, excite reflections on the dignity of man, and on the immortality of the soul.—Hence we attend him to the great cascade of Cettina, or *Titurus*; the waters of which, being the issue of a subterraneous river, flow, or rather are dashed from rock to rock, in a country singularly wild, broken, and picturesque, and yield trout which were celebrated in the time of the Romans. This cascade, it is observed, bears no resemblance to that of Scardona, or Kirka, above described. Here every thing is terrific and horrible. 'The gloominess of the deep channel through which the waters rush along; the blackness of the abyss into which they precipitate themselves; and the sterile nakedness of the enormous rocks piled perpendicularly one on the other, to a most tremendous height; seem to exhibit the remains of a rebellious effort of the Titans against the Gods; and to give an idea, not of the reign of Nature, but of that of Chaos.'

Towards the middle of July, M. Cassas, fatigued by continued exertions, meditated a return. Having, therefore, gratified his curiosity at Cettina, and at the fortress of Clissa, he came back to Spalatro; where he remained a few days to rest himself, and to make his acknowlegements for the civilities which he had received from the men of learning and others in that city. On the 24th he embarked on his return to Trieste, and to Venice. He touched again at Pola, and staid there some days, in order to finish his drawings of its antiquities; and on the 10th of August 1782, he and M. *Grapin*, the ingenious companion of his voyage, arrived at Trieste. In the neighbourhood of this last mentioned city, his active pencil was employed in sketching the romantic chateau of Lueg or Predjama, the castle of Novoscollio, and the Grotto into which the Ruecca precipitates itself. At the end of the month he returned to Venice and to Rome, where he arranged that rich collection of drawings which is here presented to the public.

It

It is impossible not to admire the extreme activity of M. CASSAS: who, in so short a space of time, visited so many places, and executed such a number of designs; and while we are disposed to offer every tribute of praise to the indefatigable perseverance of this ingenious artist, we cannot but admire the superb manner in which his labours are exhibited to the world, and acknowlege the abilities of the editor or compiler of the narrative. *Sixty* plates, most beautifully engraven, enrich the volume: but we have extended this article to so great a length, that we must not farther protract it by an enumeration of the subjects which they exhibit.

We need scarcely remark that the editor has availed himself of the works of *Spon* and *Fortis*, since he very ingenuously makes his acknowlegements: but we must observe that he has sufficiently manifested his own erudition and taste; and all who peruse this volume will own themselves greatly indebted to M. CASSAS and him, for so large a share of instruction and entertainment.

Mo-y.

ART. II. *Traité Théorique et Pratique*, &c. *i. e.* A Theoretical and Practical Treatise on the Culture of the Vine; with the Art of making Wine, Brandy, Ardent Spirits, and simple and compound Vinegar. By M. CHAPTAL, Minister of the Interior, &c. the Abbé ROZIER, Member of several Academies, &c. and MM. PARMENTIER and DUSSIEUX; the former, Member of the National Institute; and the latter, of the Agricultural Society of Paris. 2d Edit. 2 Vols. 8vo. Paris. 1801. Imported by De Boffe, London. Price 15s. sewed.

THE history of an elegant plant, which, under the direction of man, has contributed to his enjoyment, and more or less has influenced his character and institutions, cannot fail to interest the generality of readers. In a country, especially, in which the vine has long formed an object of favourite culture and of commercial resource, all important information concerning it will naturally be received with eagerness. Among the mass of French onologists, *Olivier de Serres* and *Maupin* merited and obtained the suffrages of their countrymen: but it cannot be denied that even the language of the former has become nearly obsolete; and that the latter, though he pointed to much consecrated abuse, and suggested wholesome reforms, attempted to establish positions which experience has proved to be untenable: while neither could avail himself of those lights which may now be derived from the study of chemistry and the physiology of vegetables. Hence, no doubt, the rapidity with which the first edition of the volumes now before

before us has disappeared, and which has precluded all leisure for correction or alteration in the course of a second impression *.

We learn, from the introduction, that M. DUSSIEUX, who arranged and extended the posthumous notes of the celebrated Abbé ROZIER, collected from the printed and manuscript materials of his deceased friend all that portion of the work which relates to the culture of the Vine, the requisite apparatus of the wine cellar, and the practical details of distilling brandy; that M. CHAPTAL, under the modest title of *essay*, has exhibited a complete system of Wine-making; and that M. PARMENTIER, whose researches have been uniformly directed to objects of utility, has not disdained to teach the most approved methods of obtaining Vinegar.

The following leading doctrines of the Abbé ROZIER are ably discussed and illustrated in the sequel:

'In order to obtain a salutary and desirable wine, which may bear carriage by sea, no trouble must be spared to ensure the maturity of the grape; since, in this state, it abounds with the mucous saccharine principle, that only genuine element of the spirituous quality and flavor of wine. Promote the ebullition of the first fermentation; and, at the critical moment, remove the liquor from the vat, and carefully prevent the evaporation of the superabundant air and oxygene.'

The preliminary observations will be found highly worthy of perusal; yet we must be allowed to question whether the present practice of vine-farming in France, with all its imperfetions, (and they are many,) be really inferior to that of former periods. The eulogy on English agriculture would have afforded us more sincere satisfaction, had we been conscious that it is altogether consistent with fact: but the extraordinary produce of some virgin lands forms no criterion of the general state of husbandry in a country; whereas the average returns throughout England are, we apprehend, extremely moderate; and the routine of old practices reigns triumphant, with an expenditure of animal strength that is altogether inexcusable. In many districts, the winnowing machine, so common on the north side of the Tweed, is unknown; and Berwick may now give lessons to Norfolk.

In chap. 1. we meet with some interesting and authentic notices relative to the history of the vine in France. Its total extirpation, in consequence of an order from Domitian, and its partial destruction under Charles IX. are recorded in the

* We state this fact on the authority of the publishers. See the advertisement on the back of the cover.

language

language of merited censure. 'Though,' continues the writer, 'the knowlege of two centuries might have diffused sound principles of political and rural economy, we find Lewis XV. in 1731, issuing a prohibition against new vineyards.—But why have recourse to constraint? why, for ever, discourage the cultivator, and prevent him from turning his fields to the best possible account, that he may ease the burden which weighs him to the ground? Surely he knows the nature of his soil better than others,—statesmen not excepted.'

In this chapter, also, the lover of claret may *freely indulge* in a succinct and well appreciated statement of the most noted varieties of his darling beverage; and he may, perhaps, derive no small comfort from the reflection that *Medoc*, *Grave*, &c. of prime quality, may be more easily procured in London than in Bourdeaux.

In a note subjoined to p. 11. M. ROZIER, or his editor, adverts to the former existence of vineyards in England; and, like most French writers, he makes very free with British names; Chipping-Norton being converted into *Lhippin-Norton*, Madox into *Medoc*, and the Hon. Daines Barrington into a *Dean!* (*le Doyen B.*) This last mistake reminds us of *la Derniere Chemise de l'Amour* (*Love's Last Shift.*)

The 2d chap. is chiefly of a statistical complexion, and exhibits, in a series of tables, the average expence of labour per acre (arpent) of vine ground, and the amount of net produce, in different parts of the country. To these are annexed two particular statements; the first, of the quantity of wine, brandy, *liqueurs*, and vinegar, exported from France in 1778; and the second, the amount of the same articles exported towards the beginning and end of the 18th century. Though such tables are unsusceptible of analysis or abridgement, they become highly interesting in an economical point of view. From the text, we may collect that, in the management of wine crops, the quantity of the produce is increased at the expence of the quality, and *vice versa*; that, in France, the monks possessed the most extensive and most productive vineyards, yielding, usually, from nine to twelve per cent.; and that the annual home consumption and the demand from abroad would require two millions seven hundred and forty-three acres allotted to the vine alone, instead of one million six hundred thousand, the present number. The late Mr. Hume, if we rightly recollect, somewhere insinuates that France will become impoverished in proportion to the multiplication of her vineyards. This we would neither affirm, on the one hand; nor would we presume to set limits to such multiplication, on the other: but we would plead in behalf of the operation of that enlight-

ened policy, which, when it removes restraints, allows the quantity of produce to be regulated by the demand.

Chap. 3 & 4. As the *physiology* of a plant is not the least important part of its *natural history*, these chapters should have formed only one, or the fourth should have been intitled, *continuation of the same subject.* In the course of the third, a plain and accurate description of the vine is followed by some curious instances of the great size and age to which it is capable of attaining, when allowed to shoot freely in a favourable situation. Strabo makes mention of some stems, which two men could with difficulty embrace.—*We may see,* says Pliny, *at Populonium, a statue of Jupiter, made of one piece of vine, and which, after a lapse of ages, betrays no symptoms of decay.* In another place, he speaks of an individual plant which existed during six hundred years! At this day, the vine is known to shoot into enormous dimensions in some parts of Africa; and Miller, in his Gardener's Dictionary, relates that vineyards have subsisted, in certain districts of Italy, without renewal, during three centuries.

The Abbé Rozier's visionary scheme of settling a correct French nomenclature of the varieties of the vine is explained and confuted, rather with tedious minuteness, by his editor; who suggests, in his turn, the more feasible plan of botanical missions to different quarters of the vine countries. The catalogue of the more common sorts, accompanied with neat engravings by Hulk, will be found abundantly accurate for the purposes of popular reading: while to those who are unacquainted with the history of the currant, we would recommend the perusal of the text and note of pages 188—194.

Under the article *Physiology of the Vine,* some of the most important laws of vegetation are briefly, yet comprehensively, sketched: the anatomical description of the vine, and the functions assigned by nature to its different parts, are likewise detailed with much simplicity and precision: but the limits of our plan necessarily preclude an entire translation, and the matter is already too much condensed to bear additional pressure.—We beg leave only to offer one remark; viz. that, though the regular circulation of the vegetable sap is here assumed as a fact, we much suspect that it yet remains to be proved.

The 5th chapter, *on the Culture of the Vine,* occupies nearly one half of the first volume, and is divided into six sections; the first three of which treat of the proper soil and climate, preparation of the ground, choice of stocks, modes of planting, pruning, propping, dressing, manuring, &c. The accidents and diseases, to which the plant is liable, are particularly

cularly considered in the fifth. The rearing of the vine on walls, and the method of preserving the grapes, conclude this part of the subject.—A bare enumeration of the important ideas and processes, exhibited under these titles, would lead us beyond our due bounds. We must, therefore, be contented hastily to trace a faint outline.

In sect. 1. the Abbé ROZIER successfully combats the prevalent notion that the vine will thrive in soil destitute of moisture; and, among other facts, he appeals to the practice of irrigation at Ispahan and Teheran. At the latter place, though situated in lat. 38, the cold of winter is so intense as to compel the husbandman to bury his vines. The author is fond of ascribing much of the influence of climate to the nature and disposition of the strata under the surface: but, without following him in this *dark* walk, it may suffice to note that, in the southern departments of France, the vine succeeds best on volcanic grounds, and in the sand of decomposed granite, when blended with mould and a small proportion of aluminous earth;—that its favourite habitation, in the midland districts, is slaty shistus, and that species of calcareous rock of which the stratification is easily deranged by exposure to the atmosphere;—and that, universally, that soil is the best which is most readily percolated by water, and retains a very small portion of moisture. A mixture of quartz, flint, or coarse gravel, is reckoned highly beneficial. It is also worthy of attention, because confirmed by experience, that wherever the fig, almond, and peach trees, yield good fruit without the aid of grafting, especially on gently sloping hills, there the vine will prosper.

Much valuable instruction concerning the most approved methods of planting a vineyard is conveyed in the second section: but we cannot transcribe the whole, nor do we mean to present such important and well connected precepts in a mangled form.

In the course of section the third, we find the relentless Abbé applying a rude hand to the graceful festoons of Italy and Spain; and yet, if profit must be preferred to beauty, reason will approve the blow. With respect to staking, propping, cutting, &c. the reader will here find a system of management explained with perspicuity, and adapted to the various exigencies of soil and climate.

It appears, from section 4th, that the vine is extremely susceptible of receiving particular qualities and flavours from manure, the wild plants in its immediate neighbourhood, the smoke of pit-coal, &c. We are even assured that the celebrated *Rouelle* frequently analyzed, in the presence of his pupils, the wines of Agnis, (a maritime district, in which the grapes

hang on the ground, and sea-weed is used as manure,) and uniformly detected a considerable portion of muriate of soda.—A more permanent flavour, the genuine *goût du terroir*, is derived from the nature of the soil.

The subject of the fifth section would have been introduced with more propriety in chap. 4th: but, wherever placed, it deserves the serious attention of the vine-grower. Among the common enemies of the vine, the snail holds a conspicuous rank; and some curious notices of its economy afford an agreeable relief to the didactic strain of the treatise.—Grafting is particularly recommended, and minutely explained by *Beffroy;* and the defects of existing practices are exposed without reserve.

For the sake of those of our countrymen who grow vines on their walls, we intended to have extracted hints from the concluding section of this volume: but we have already devoted so much room to the preceding parts, that we must refer them to the original.

Though the second volume of this valuable work yields not to the first either in size or importance, two reasons induce us to notice it in a more cursory manner; namely, our previous account of M. CHAPTAL's essay *, and the impossibility of conveying distinct notions of vessels and machines, without references to the plates which accompany the descriptions.

We highly approve the reasons assigned for preferring casks of good oak, in the form of truncated spindles, like those which are common in Spain; and we admire the scrupulous nicety with which the causes of the *taste of the cask* are investigated, and the proper preventives and remedies prescribed. Yet we are not unwilling to descend with our instructor from vessels of huge capacity, to the manufacture of hoops, bottles, bungs, and corks. The thoughtless and the proud may smile or frown: but surely an author, who professes to treat of an extensive subject, is not the less respectable, because he pursues it through all its details. Brewers and butlers, avail yourselves of the Abbé's condescension, and your masters will thank you for your attention and wisdom!—We cannot doubt as to the efficacy of the calking prescribed for leaking tunnels, but we apprehend that it may communicate a disagreeable flavour to the liquor.

The reflection, that more harm than benefit results to society from the use of ardent spirits, has in some measure repressed the eagerness, with which we should otherwise have perused the author's treatise on the distillation of brandy. Yet, if

* See Appendix to vol. xxxiii. of the New Series.

the

the evil must exist, the more pure and genuine spirit is to be preferred to that which is counterfeit; and, in this point of view, the labours of a scientific writer may be beneficial. —The Abbé R. first explains the common alembic, and strongly reprobates the want of tinning. The stills of *Richard*, *Beaumé*, *Moline*, &c. next pass under review, and a candid comparison of their advantages and defects is instituted. A considerable quantity of fuel, it appears, might be saved, by a more judicious construction of the furnace, and by conveying the heat, in a spiral direction, under the vessel.

Section 2d explains the best construction and distribution of a distillery, and illustrates the leading topics by an account of the large and complete establishment of the brothers *Argand* at Colombiers, in Languedoc.

In sections 3d and 4th, we meet with many pertinent strictures on the present modes of distilling in France: but we cannot approve municipal interference in any trade, because knaves are not to be checked by a multiplicity of regulations, and the fair dealer should not be subjected to trammels.

The principal merit of the fifth section consists of an explanation of *Hypacie*'s hydrometer, as improved by *Beaumé* and *Perica*, and of *Bories*' areometer, with suitable references to the plates.

M. PARMENTIER's memoir on vinegar should next engage our attention. As it forms a very valuable part of the work, we have to regret that its author has so anxiously studied conciseness; and the rather because *Demachy*'s treatise, to which he refers for more ample information, is not accessible to every reader. The principal requisites in the formation of good vinegar, according to M. PARMENTIER, are, contact with atmospheric air, a temperature not exceeding 18 or 20 of Réaumur's thermometer, the addition of some extraneous vegetable matter to promote the acetous fermentation, and wine abounding in alcohol.—The most simple and least costly method of preserving vinegar, for common domestic purposes, is to cork it up in glass bottles, and to allow them to remain for a quarter of an hour in boiling water; after which, their contents may even be exposed to the air without injury, and will keep sound for some years.—Vinegar adulterated with pimento, or other hot vegetables, will be saturated with 24 grains of potash; whereas, in an unsophisticated state, it will require 60 grains of alkali. The presence of sulphuric acid may be detected by the smell, when the liquor is poured on live coal; and a white precipitate of silver will reveal an addition of the muriatic acid.—Meat of all kinds may be preserved fresh for several days, during the extreme heat of summer, by allowing

it to macerate in curdled milk; at the same time that it acquires a superior delicacy of flavour, and is rendered more easy of digestion.—The sprinkling of vinegar on the floor will more effectually remove infectious odours from a room, than burning it on a heated shovel, as is the common practice.—Such are a few of the many useful domestic hints which may be borrowed fom this ingenious little essay, of which we must now take leave.

On the whole, a careful examination of these volumes has afforded us no common satisfaction. Though, in order to avoid a few repetitions, we might have suggested a different arrangement of the materials, we consider the work itself as pre-eminent in its kind; and we can almost venture to predict that its publication will excite an ardor for rational improvement in the vine countries of Europe.

The spirit of the amiable PARMENTIER animates the concluding paragraph; and with it we shall close this article:

'Recollect, ye proprietors, that your servants are men; and that for you they bear the heat and burden of the day. They, poor fellows, must toil for an inadequate reward, and know no better beverage than small tart wine, from one end of the year to the other. Is not this misery enough? Or can you reasonably expect steady productive labour from scanty sustenance? Ah! Squeeze not, then, your vintage to the dregs,—reserve, at least, the last small portion for your drudge,—or, if this be too much, and you have any heart, withhold not from him the cheap but wholesome draught which we have just taught you to prepare.'

Several plates, representing the different sorts of vines, &c. illustrate these volumes.

1st Art. Muir.

ART. III. *Histoire de la Destruction des Republiques Démocratiques*, &c.; *i. e.* A History of the Destruction of the Democratic Republics of Schwitz, Uri, and Unterwalden. By HENRY ZSCHOKKE, National Prefect of the Canton of Basle. Translated from the German, by J. B. *Briatte*, Secretary of Legation of the Helvetic Republic, at Paris. 8vo. pp. 327. Paris, and Berne. 1802. Imported by De Boffe, London. price 5s. sewed.

THE foreign presses do not often present us with a volume so instructive and interesting as the present. The author is an inhabitant of that country, to preserve the glory of which is the object of his labours; and he appears intimately conversant with the characters, measures, and scenes which are the subjects of his work. Our attention has been frequently drawn to these little cantons, but we have never met with a guide who was

was apparently so well informed and faithful. We had flattered ourselves that we had a tolerable acquaintance with the happy and estimable sequestered shepherds of the Alps, their government, characters, and habits: but M. ZSCHOKKE has convinced us that we had many additional important particulars to learn, and which his candid and authentic pages impart to us. If, in his details, the Alpine tribes be exhibited as mere human beings, sharing in the imperfections of their species; if the imagination be less gratified and enthusiasm less excited than in other representations; the figures are more within nature, the eye dwells longer on them, and the solid if less intense pleasures inseparable from the exhibitions of truth are felt. The picture still calls forth admiration; and we see that flattering artists have not drawn too strongly the features of heroism, patriotism, and genuine simplicity, which characterize the descendants of William Tell. The early struggles of these petty tribes for liberty and independence, the miracles of bravery which wrought their infant freedom, their long undisturbed possession of that first blessing, and their final ill-fated undeserved lot, will interest the curious and the feeling bosom as long as any of the most precious memorials of history shall live.

The first part of this volume ably and accurately sketches the history of Switzerland, from the earliest times to its recent subjugation. The following passage strongly impresses on the mind the tendency, which has long discovered itself in the European states, to diminish in number, and to increase in extent:

'Helvetia, heretofore surrounded by petty states, had now great powers for her neighbours. To the east, where formerly a Duke of Austria governed without danger to her; and to the south, where she had seen a Duke of Milan humbly implore her protection; at this time bore sway the sceptre of one sole monarch, whose domains extended from the borders of the Rhine and the shores of the Adriatic, to the deserts of Tartary. The French monarchy, bounded by the Jura, the Alps, and the Pyrenees, had ingulphed the state of Burgundy, and was equally formidable to Europe by the prowess of its arms and the ascendancy of its manners. The Duke of Savoy wore a royal crown, and the German Empire, more consolidated, had acquired strength to which it had before been a stranger.'

These observations, applied to the commencement of the eighteenth century, are still more characteristic of the situation of things at the entrance of the nineteenth.

Tradition states that, in early times, the Cantons of Unterwalden and Schwitz had only one priest between them. Certain it is that the love of liberty, inherent in the breasts of the

inhabitants of the little cantons, always set a limit to their subjection to the church. They constantly maintained that ecclesiastical authority was to be confined to what related to a future life; and they never would yield to it the least portion of the civil sovereignty, which they asserted belonged to them alone. They insisted on these principles in very remote times, in their contests with the convent of Einsidlen: they often sided with excommunicated emperors; and while the church launched against them the same formidable thunder, they calmly commanded their priests to continue their functions.

The author thus distinguishes the several Helvetic tribes:—The native of Uri is a tranquil character, while that of Unterwalden is melancholy; and the Schwitzer surpasses his neighbours in strength, vivacity, and cheerfulness; he is a passionate lover of dancing, an amusement which mixes itself with all his festivals.—Carnivals, and holidays full of active rejoicings, prevailed among this simple people.

The inhabitants of the Waldstaeten, or the forest cantons, blended religion with their public events; chapels were erected on the theatres of their victories; and annual processions were made to them, to commemorate the atchievements of their ancestors. Each district, and each state, had its guardian saint. In the minds of these rude shepherds, the noble deeds and the glory of their ancestors were associated with the religion which had been transmitted to them from the same progenitors; and they could not conceive it possible to abandon the latter, without tarnishing and effacing the traces of the former. Hence the people of the little cantons have always remained most devoted to the Roman church, and resisted most vigorously all attempts to introduce the reformation among them. The author affirms that, from the epoch of the establishment of their liberty to their subjugation, they had made no advance in mental culture, nor in refinement of manners: but he speaks highly of their natural sense, and of their knowlege of their own history. He lays before us the arcana of their administration; and with pain we learn that the corruption, so much lamented in richer and more powerful states, stalked along in the forest cantons even with a bolder front. With surprize, also, we read that the governments of the dependent states, called bailliages, were put to sale in full assembly, and allotted to the highest bidder. The place of Landamann, or chief of the canton, was virtually bought; as were that of his deputy and those of the counsellors of state. In the month of May, each peasant was accustomed to procure a new straw hat; and, by long usage, it came to be considered as a present which the Landamann was obliged to make. In consequence

of

of frequent attempts to abolish this degrading custom, it was solemnly decreed by the sovereign people of Schwitz, in the year 1680, " that whoever should oppose this usage in future should forfeit one hundred crowns, and be deprived of the rights of citizenship." Though the government was perfectly democratic, the places of trust and emolument were confined to a few families of better condition, distinguished among the people themselves by the title of *Messieurs*. These families, and the clergy, found it their interest to keep the people in ignorance, to confirm their superstition, and to rivet their prejudices: hence the French Revolution found in these two parties most inveterate adversaries; and while the aristocratic cantons were divided by the enemies and the partisans of that great event, the smaller cantons breathed only one sentiment on the subject, that of decided abhorrence.

M. Zschokke is of opinion that states must resemble each other in the structure of their governments, before confidence and cordiality can subsist between them. To this persuasion, he ascribes the attempts of the French Republic to introduce constitutions formed on its own model, into the states which border on it; and he supposes that it was in pursuance of this maxim, that she resolved to revolutionize Switzerland. The dissatisfaction which had long shewn itself in some of the dependencies of the cantons, deriving force and countenance from the revolution of France; the animosity between the people and the privileged orders in the aristocratic states; the disposition, which became universal in all the subject districts, to insist on having their political rights restored to them; the weak band which united the cantons together; and their divided interests and views; rendered it easy to atchieve the conquest of that country, which, in different circumstances, it would have been utterly impossible to subdue.

As the fatal and ill-judged conduct of Berne towards its subjects of the Pays de Vaud, its unstable councils, its distracted measures, and its inglorious and tragic downfall, have already been often detailed, we shall pass over the present author's account of them. The peaceful inhabitants of the Alpine districts, though secretly detesting the transactions which were passing in France, had long accustomed themselves to speak circumspectly of their powerful neighbours, and to manifest towards them a respectful and civil demeanour; and, relying on their inoffensive prudent conduct, on their courage, their fortresses, and their poverty, they were strangers to all apprehensions of invasion. It was not till the month of December, 1797, therefore, that the communications of Zurich and Berne roused them from their dreams of security. Their behaviour to the

aristocratic

aristocratic cantons was worthy of the descendants of William Tell: they exerted themselves to restore tranquillity in the interior of those distracted states; they hastened to share in their external dangers; and they exhorted these governments to concede to the demands of their subjects, and to strengthen themselves by union.

While deputies from Schwitz and Unterwalden were labouring to heal the breaches between Berne and its bailliages, the dependencies of the former applied to it to be released from subjection; some to be allowed (as *la Marche*) to form independent sister states; and others to be admitted to the rights of citizenship: but the advice which they had so earnestly and wisely imparted to Berne and Zurich, they found the utmost difficulty in exemplifying by practice; and they absolutely held out against the demands of their subjects, till the armies of France were on the point of entering their territories. Schwitz, besides sharing with more or fewer of the other cantons in the sovereignty of numerous dependent districts, was the sole sovereign of the bourg of Kusnacht, of the valley of Enisidlen, or *Notre Dame des Hermites*, of several villages on the lake of Zurich, and of *la Marche*, the beautiful district intersected by the river Aa.

Though the little cantons saw Berne, Fribourg, and Soleure, fall into the hands of France; yet they suffered themselves to be lulled into security by the hypocritical protestations of French agents, who declared that it was not the intention of the Directory to interfere with the government of the Democratic Cantons. The proclamation of General *Brune*, calling on the people of Helvetia to send deputies to Arau, in order to form a republic one and indivisible, dispelled the illusion, and threw the inhabitants of the forest cantons into all the agonies of despair. In this awful crisis, they prove themselves worthy of their fore-fathers: they resolve on resistance, and frame memorials replete with frankness, wisdom, and powerful reasoning. They thus address the Directory:

"We cannot find expressions strong enough to paint to you the consternation which the intelligence respecting the new constitution occasioned among us. It is impossible that we should make you sensible of the grief which we felt. Nothing, in our eyes, can be compared to the misfortune of losing the constitution which our ancestors founded, which is adapted to our manners and necessities; and which has secured to us, during many ages, that share of comfort and happiness of which our peaceful valleys are susceptible.

"If it be possible that you meditate changes in our popular governments, permit us to address you in the language of frankness and of liberty: Allow us to ask, have you found any thing in our constitution hostile to the principles of your own? Where will

you discover a form of goverment that places sovereignty more completely in the people than our own? Where is civil and political equality more perfect? Where do citizens enjoy a greater sum of liberty? We bear no other chains but the light chains of religion and morality; we submit to no yoke but such as laws of our own formation impose. In other states, the people may be very differently circumstanced in these respects: but among us, the descendants of William Tell, who have preserved, without the least alteration, the constitution which he left to us, and for the preservation of which we now invoke you with all the energy which the conviction of pleading the most just of causes can inspire; among us, but one wish is breathed, that of remaining subject to the government which Providence and the courage of our ancestors have bestowed on us."

The addresses from which we have made the above extract were never presented, because the French Generals and agents refused the necessary passports to the Swiss deputies; and therefore the devoted cantons had no alternative but that of a degrading blind submission, or a recourse to arms. Here the evil genius of federal government again shewed itself; and, had not opposite views, jarring interests, the absence of union, and the want of consolidation, interfered, the French General and his followers would have found their graves at the feet of the lofty Alps.

The new constitution published by the assembly at Arau became an apple of discord; some of the confederates adopted it, others deserted the common standard from fear, and others left it in order to defend their immediate possessions. Uri was lukewarm, relying on its insurmountable barriers; and to Schwitz, and part of the Unterwalden, was left the glory of asserting the honour of their descent, and of falling bravely in the field for national independence and freedom.

Abandoned by those who ought to have made a common cause with them, overcome by the superior numbers, and baffled by the superior skill of their enemies, and surrounded every where by their powerful foes, when the last ray of hope had vanished, this was the language in the ranks: "What now remains for us to do, but to die the glorious death of our ancestors?" In this awful emergency, the enthusiasm of the people was at its highest pitch. The old men and the children wished to share in the glory of falling with their liberties. Matrons and young women assisted in drawing the cannon along the most rough and inaccessible roads; they were almost all furnished with arms: and the cowards, who sought to escape danger, were forced to join the banners which they had deserted. The men, unshaken and unruffled, like the rocks on which they stood, courageously waited the occasions of sacrificing themselves to their country. Skirting the verdant heights of Morgarten, the sacred

sacred monument of the antient valour of the Swiss, they were resolved, if unable to leave liberty to their posterity, to set them the example of a defence worthy of it. *Aloys Reding*, of Schwitz, who commanded the allies,—a hero and a sage, who in peaceable times had been the advocate of reforms and ameliorations, but who resented the offer of changes from an armed enemy,—in this situation, thus addressed his troops:*

"Brave comrades, dear fellow citizens, behold us at a decisive moment. Surrounded by enemies, abandoned by friends, there now remains for us only to ascertain whether we wish courageously to imitate the example set us by our ancestors at Morgarten. A death almost certain awaits us. If any one fears it, let him retire, and no reproach on our part shall follow him. Let us not impose on each other in this solemn hour. I had rather have a hundred men prepared for all events, on whom I can rely, than five hundred who, taking themselves to flight, will produce confusion, and, by their perfidious retreat, would sacrifice the heroes who were desirous of still defending themselves. As to myself, I promise not to abandon you even in the greatest peril. DEATH, AND NO RETREAT. If you share in my resolution, depute two men from each rank, and let them swear to me, in your name, that you will be faithful to your promises."

The words of the hero were heard in the greatest silence, and with most religious attention; hardy warriors shed tears of tenderness; and when the address was closed, a thousand cries were heard: "We will share your lot, we will never abandon you." Two men came forth from each rank, to pledge fidelity in life and death to the chief.

After having consecrated by unparalleled bravery the heights of Morgarten and other passes, victorious in every combat, and in every affair exhausted by their very triumphs, the more cool and reasonable turned their thoughts to capitulation. A suspension of arms for 24 hours was obtained, an assembly of the people was held, and the warriors quitted their heights to deliberate. Here again the superiority of the brave children of William Tell discovered itself. After various speeches, and after the hero *Reding* had recommended capitulation, the assembly being agitated like the waves of a tempestuous sea, a venerable old priest, deservedly held in the highest esteem, explained to them their situation. Stating the reasons for capitulating, thrice his voice was lost in murmurs, and thrice they invited him to continue his discourse. The councils of reason at length carried the decision by a great majority, while about a hundred resolutely voted for an useless sacrifice of human life. The capitulation was settled, and the Schwitzers

* The author assures us that the speech is authentic and correct.

were

were only required to submit to the new constitution: the rights of persons, property, and religion, were not to be violated; and the French troops were to be wholly withdrawn from the vicinity.—We ought perhaps, in justice, to state that the French General *Schauenbourg*, who was employed in the odious undertaking of invading these peaceful happy districts, shewed the inhabitants every mark of respect and consideration, took every opportunity of extolling their virtue and heroism, and cultivated the friendship of their brave commander, *Reding*.

Thus, says the author, Europe was a witness to the valour of these mountaineers, admired their efforts, and commiserated their ill success! We lament to hear that they are still doomed to inquietude and contention.

Jo.

ART. IV. *Principes du Droit Politique*, &c. *i. e.* Principles of Political Law, set in opposition to those of J. J. *Rousseau*, on the Social Contract, &c. &c. By M. ***. *ancien Avocat au Parlement.* 8vo. pp. 314 Paris. 1801. Imported by De Boffe, London.

THE partisans of the French Revolution have made the *contract social* their political gospel; and it has been considered by many as, in a great degree, the cause of the calamities and miseries which that event has brought on the world. A masterly criticism on that production, therefore, would have formed a valuable present to the public, and been an acceptable offering from a courtier of the new school to the chief ruler of France; whose fortune and whose power have swept from the soil of that country all the institutions and forms of liberty, which the disciples of *Rousseau*, at the expence of incalculable sacrifices, had for a time introduced. Yet, be the errors of that celebrated work ever so numerous, be its tendency ever so pernicious, be the ills which it has actually produced ever so many and flagrant; let senatorial anathemas multiply, let declaimers pour forth their invectives, let power threaten, and let fashion sneer; still, the fire of genius and the fascinations of style, which illumine and grace the pages of the philosopher of Geneva, will render vain every effort to subject his works to an interdict. While a taste for letters or a relish for exquisite composition exists, *Rousseau* will not fail to have readers.

It is true, indeed, that persons of even ordinary discrimination cannot fail to discover, in this work on the social contract, *bons mots* which mislead, sophisms which perplex, operose deductions which the understanding cannot follow, obscure media of reasoning, hardy assertions, wild paradoxes, and even glaring incon-

inconsistencies: but these are so blended with effusions of the finest sense, with sage remarks, with well weighed reflections, with qualifications which, if they do not sufficiently caution the reader, form a shelter for the author; in short, the whole of this production is drawn up with so much art, that he must be a bold man, and a courageous writer, who will attempt completely to expose its imperfections and confute its errors. This is a province too high for angry ignorance, or rancorous superstition. Not merely the Genevese Lawyer and the Archbishop of Paris, but the first wits of his time, dreaded and smarted under his lash. It is not, therefore, some one taken by chance out of the endless list of advocates, that can overturn a main pillar which supports the fame of the author of *Emile* and *Heloise*.

We respect the intentions of the writer of the volume before us, who denominates himself an advocate; and we should have been glad to see the task which he volunteered successfully executed: but we differ nearly as widely from him, as we do from the celebrated person whom he has chosen to combat. In our judgment, he possesses not that acquaintance with his subject, nor those talents, nor that skill in composition, which are requisite for his undertaking. He has exposed some of the inconsistencies which present themselves in the *contrat social*, and has shewn some address in pointing his adversary's own weapons against himself: but, on the whole, we think that the literary hero is little hurt by this formal, deliberate, and solemn attack. The errors of a genius like *Rousseau*, indeed, lead to more improvement when contemplated by a well informed mind, than the soundest and best reasonings of an author of the rank of his antagonist; and though we admit that, instructive as he is to persons who are above being misled, the young and inexperienced cannot be too much on their guard against him, yet we fear that the antidote is not to be found in the *Principes du Droit Politique*.

We shall lay before our readers a few passages, to shew this author's sentiments and turn of mind:

'Philosophy, always palming its seditious declamations under the fair name of liberty, has for a long time denied to sovereigns the right of imprisoning an individual, without recourse being had to judicial forms. I regard this pretension as one of the first causes, nay, I may say, one of the *immediate* causes of the French revolution; and the epoch, in which sovereigns shall yield to it, will be that of the destruction of their empires.'

So the existence of an *habeas corpus* act is inconsistent with that of a well regulated state! The Chief Consul has no objection to this doctrine, if the report be true that several individuals of our neighbouring metropolis have not merely been imprisoned

prisoned without any legal proceedings, but even have been *déportés à la Guiane*.—Having heard the author on the subject of personal freedom, let us attend to what he says on that of toleration:

'In all catholic states, the greatest fault of which a government can be guilty is that of admitting or tolerating other religions in it; this is to place together light and darkness, error and truth; it is to expose a *tender* mother to be torn in pieces by rebellious children; it is to confound that which is most holy with that which is most profane; it is to introduce into a state a source of conflicts, of opposite claims, and of all the ills which flow from such a source.'

The author elsewhere asserts that the catholic system ought to be admitted every where, since it is a divine religion, universal in its essence, and besides which there is no true one. What will M. *l'Ancien Avocat* say to the *concordat?* Perusing the dreadful page of the horrors of anarchy, we feel inclined to advise subjects of arbitrary governments to hug their chains; yet, on the other side, when we cast our eyes over the bigoted declamations of the degraded partisans of despotism, we are almost tempted to withdraw censure from those who plunged into the gulf of a revolution. How grateful, then, should those feel, whose envied lot it is to live under a system of moderate practical liberty; they ought more than ever to value their heritage; let them not abuse it on the one hand, nor let them remit a jealous vigilance in regard to it on the other!

M. *** is liberal in his acknowlegements to *Bonaparte*, for having overturned the institutions which the disciples of *Rousseau* had established in France: but he tells him that there yet remains one boon for him to bestow, the gift of which will be still more glorious to himself, and more beneficial to the people of France than any other. He does not name this favour, however; and he thus seems to doubt the generosity of his hero: but he clearly means the restoration of the Bourbons to the throne.—This work has been written some time; and the present courtiers of the Thuilleries, we imagine, would as soon talk direct treason as drop such a hint.

Some of the author's invectives against the revolutionists and their measures are forcible and happy: 'I seem to hear (he says) all the cheats of France, enriched by the spoils of the unfortunate, crying out at this moment, *all is well;* and loudly inviting the return of moderation, public tranquillity, and respect for property.'

He tells kings that the general good is their interest; that they should not attend to the corrupt flatterers who surround them, and who inspire them with a jealousy of each other that is unworthy

worthy of supreme majesty, and has made them run the most imminent risks in order to humble each other; that they should not suffer themselves to be drawn into those wars of interest, the sole oject of which is to pillage each other, at the expence of the blood of their subjects, and of provinces laid waste by fire and sword; and above all, that they should abjure the dark policy which has led them to favour the revolt of subjects, while their genuine interests would have prescribed to them mutual assistance against such serious calamities. He also prophesies that, if the practice of weakening each other continues to be the policy of kings, it will end in their destruction:

'What (he asks) is this art of weakening a rival potentate, in order to reign with more extended power? It is that of plunging thousands of men in misery, of kindling in a state the flames of civil war, of causing the ruin of some and the proscription of others, of provoking massacres, pillage, conflagrations, and every kind of crime, of arming the son against the father and the brother against the sister, of scattering on all sides despair, and the horrors of death; in one word, it is the abominable talent of destroying the human species. Is that the object of the institution of kings? The art of reigning, at this day, is that of carrying trouble into other empires; a king cannot advance the good of his people, but by the sacrifice of another nation; he cannot support *his* crown, but by causing that of his neighbour to fall: what has been, in the course of the last twelve years, the consequence of this horrible policy? Twenty kings and sovereign princes have been precipitated from the throne, and forced to wander as exiles from country to country: states have been confounded; one knows no longer their names, their chiefs, nor their limits: Europe is become a chaos, in which the strong raises himself by the destruction of the weak, in order, in his turn, to be himself supplanted; the rights of birth and election have been extinguished; and thus have the coalitions of sovereigns laid waste the world: each potentate, having no other object than that of seizing on the first states of which he can lay hold, be they those of an ally or a relation, or of any other person united to him by ties equally binding. Thus will sovereigns, if they do not soon return to better principles, consummate the overthrow of the social universe. It seems as if they laboured to justify the opinion of them which was maintained by the philosopher of Geneva, by whom they are represented as the destroyers of humanity; and who says that political societies are flocks which have chiefs who devour them.'

This is the declamation, not of *Rousseau*, but of M. *l'Ancien Avocat*; it is the remonstrance and warning of a friend, of an unqualified advocate for the old monarchy of France. Though republicans may make an unfair use of it, and though a discreet opponent of *Rousseau* would have conveyed the same counsels without laying himself and his cause so open to his

adversaries, we still think that there is much in the statements and predictions of this writer, that well deserves the attention of those august persons, their ministers, and advisers, to advance whose glory, security, and interests, we are very sure they were with the greatest good will and sincerity designed.—The author says in a note, that, though he speaks in the text of sovereigns, he ascribes all the blame to those confidential servants by whom they are misled.

Jo.

Art. V. *Constitutions des Principaux Etats de l'Europe*, &c.; *i. e.* The Constitutions of the Principal States of Europe, and of the United States of America. Vol. VI. By J. V. De la Croix, Professor of Public Law in the Lyceum, &c. 8vo. Paris. 1801. Imported by De Boffe, London. Price 6s. sewed.

We have already noticed the former labours of this learned Professor, on the subject of the volume here presented to us *. At their commencement, we considered much at large the nature of his undertaking, the style of its execution, and divers peculiarities by which it was marked. If the state of things, which called forth his exertions, now exists only in recollection, still his volumes are convenient repositories of general information on matters of great moment, and as such possess considerable value. That which is before us, however, interests and instructs far less than those which have preceded it; because analyses of and criticisms on the ephemeral constitutions, which were of late so much the order of the day in France, have little power to arrest attention: yet the page occasionally discloses precious facts, which afford matter for reflection, and which furnish ground whence important inferences may be obtained.

The French people, we are told, received the constitution of the year III. (the Directorial) with suspicion and distrust, from the apprehension that it might prove, in practice, an instrument of oppression rather than a charter of freedom; yet so odious had been the late domination, that a change could scarcely happen which did not ameliorate the view of the future, and excite considerable joy: though it bore no proportion nor resemblance to the exultation with which the limited royal form of government, devised by the constituent assembly, was welcomed and adopted. M. De la Croix, however, is constrained to allow that the first stages of its course were happy beyond hope, in animating industry, reviving commerce, re-

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* See Rev. N. S. Vols. vi. p. 481.; vii. p. 512.; ix. p. 48. The 4th and 5th Vols. however, we believe, were overlooked.

storing credit, healing ills, and in holding out bright and cheering prospects. We have it, therefore, on the admission of this author, who is not behind-hand with any of the panegyrists of the chief consul, that things have not to this day reached the flourishing condition in which the 18th of Fructidor found them, under the directorial auspices. How is this fact to be explained? Was it because, until the usurpation of the directors, there was civil liberty in France, and that the country has since been a stranger to it, that prosperity advanced so rapidly during the years IV. and V., and so tardily in the VIIIth, IXth, and Xth? Have we here an unintentional, but a most flattering tribute paid to a free form of government? Did the portion of freedom, which the constitution of the year III. secured, produce beneficial effects which the extraordinary talents and exertions of the present chief magistrate are unable to equal, under a political regimen which is not founded on liberty?

M. *Rœderer*, in his laboured apology for the 18th of Brumaire, vindicates the majorities of the councils previously to the 18th of Fructidor; and he asserts, in an unqualified manner, that the transactions of that day originated in wanton unprovoked aggression, on the part of the Directory. The present author, whose aversion to the Pentarchs is not inferior to that of M. *Rœderer*, deems the same majorities highly culpable. According to him, they were hastening most inconsiderately towards a counter-revolution; and their later measures had brought the state to the utmost danger, had banished confidence, checked the rising prosperity of the country, paralyzed industry, and revived dangerous intrigues. While he reprobates, in suitable terms, the horrible use which the Directors made of their victory, he admits that the conduct of the councils had rendered it necessary to adopt measures of violence.—The French Journals of the time, and the proceedings of the councils, are more in favour of M. De la Croix than of the Apologist of the 18th of Brumaire. Indeed, we would ask the citizen counsellor of state, if the members of the councils be all so completely *sans tache* as he makes them, why the gallant *Pichegru* is still a wanderer in foreign lands, an exile from the country which owes him so much on the score of defence and glory? The zeal of the supple advocate in traducing the Directory exposes the First Consul to censure. Is he magnanimous, is his reign to be that of equal justicé? can this be, and *Pichegru* remain in banishment? *Rœderer* was not contented to defend the ex-General in the aggregate with others, but entered into a particular vindication of him, and accounted for the charges that were exhibited against him.

M. De la Croix describes with accuracy the views of the people of France at the commencement of the revolution. At that period, he says, there was not a wish but to maintain the French monarchy; and the public desire went no farther than to purify the authority of the king, and to balance it with justice. France would have been satisfied with obtaining the suppression of unequal and arbitrary taxes, of degrading and burdensome services, of usurped rights, of exclusions which insulted merit, and of impolitic distinctions; thus bringing justice home to the cottage, and substituting in the tribunals fairness and information instead of pride and ignorance.

It was in the power of the constituent assembly to have obtained a charter of this sort: but that body cherished different views, which it considered as more elevated, and more worthy of its preponderance. By outstripping the hopes and the wishes of the people, it extended the circle of human claims, removed the barriers which fenced the sovereign authority, deprived it of its power of resisting importunity and audacity, and of commanding obedience to those laws, the execution of which was committed to it.

In concluding an invective against atheism, in which its social ill effects are enumerated, the author volunteers the confession of the sceptical state of his own mind:

'I ought to avow (he says) that the opinions which I imbibed in my infancy are so far effaced, that I believe only in the necessity of adoring the Divinity in his sublime works, in manifesting towards him our love and gratitude, of concurring with all our strength in maintaining the order which he has established, of shewing our respect for his power by resigning without murmur to his irrevocable decrees, of believing in his goodness, and of not fearing his vengeance on account of infirmities inseparable from humanity. All religions, in which I shall see recommended beneficence towards our kind, submission to the laws, oblivion of injuries, respect for age, sobriety, and purity of manners, a rigorous probity, toleration for errors, and indignation against crimes, will have an equal claim to my regard; and I will belong exclusively to them, whenever the government prescribes to me such adherence.'

The late Bp. of Rochester (now Bp. of St. Asaph) has suggested that characters of this sort are not unknown among ourselves; and his Lordship was very particular in the cautions which he gave his clergy with regard to them. It is certainly matter of regret to us, to have our attention called forth by declarations in which Christian belief is left problematical: but we do not hesitate to assert that the learned Prelate might have found more prominent objects for his censures, persons of more heinous delinquency, and whom circumstances more strongly point out

for episcopal reprehension. We pity the upright benevolent sceptic: but we should prefer him to the Gardiners and Bonnors of former days, and to the haughty self-sufficient bigot, the oppressive man of power, and the litigious contentious neighbour, of any and of all times.

Some readers may recollect the praises bestowed by M. De la Croix, on the constitution by which the *ancien regîme* was superseded; and his lofty tone, and triumphant exultations, when contrasting it with what he was pleased to represent as the superannuated and declining freedom of Britain. We do not refer to these circumstances, with the view of insulting the humiliating situation to which the author and his fellow-subjects are now reduced: we are far from contemplating it with satisfaction: we should envy no people the possession of real genuine liberty; we wish that the French had known how to have realized and maintained it; and we sincerely lament the disservice which their abortive attempt has caused to it. Genuine liberty is accompanied with blessings which are not confined to the circle within which it is acknowleged and adored. Who does not believe that the royal despotism of France was more mild than it otherwise would have been, in consequence of the freedom enjoyed by England? and doubtless, if free states were more numerous than they are, the freedom of each would be more perfect and more secure. It is far from our intention to retaliate on M. De la Croix, for observations which were not well founded, and which certainly were not dictated either by the soundest judgment or the best spirit: but some passages in the volume before us did so strongly call to our recollection, by the force of contrast, those to which we have been just alluding, that we could not avoid the mention of them. Treating of the consular power, the author says, '*that* is truly legitimate authority which, rising out of the ruins of anarchy, is sanctioned by public gratitude. Make me happy, and I will acknowlege you for my master..... This is what a people have always the right to say to the chief who has rescued them from oppression; and if this chief fulfils the condition, who shall have a right to violate this contract?—the most imposing and the most august that can be conceived, because formed between gratitude and courage.'—The futility of these observations is only equalled by their abjectness; they are below confutation; and we give them only as specimens of the language and opinions which French publicists now think it politic to adopt.

In the author's warm panegyric on the excellent and incomparable *Montesquieu*, we cordially unite; the sketch is highly interesting, equally just, and in a style which is above the usual manner of the Professor.

Jo. Art.

ART. VI. *De l'Etat de la Culture en France*, &c.; *i. e.* On the State of Cultivation in France, and the Improvements of which it is susceptible. By D. DEPRADT, Member of the Constituent Assembly. 2 Vols. 8vo. Paris. 1802. Imported by De Boffe, London. Price 10s. sewed.

TRANQUILLITY being restored between Great Britain and France, and glory being no longer to be sought by the subjects of either state at the point of the sword or "in the cannon's mouth," they have leisure for commencing a more noble and Christian contest; and it would be happy for both nations, if the energies which have lately been displayed in depopulating the earth were henceforth succeeded by equal exertions for its amelioration. *Peace*, says Milton, *has its victories, not less renowned than war.* May this sentiment prevail; and may we and our neighbours be mutually emulous of acquiring the jocund and prolific laurels of peace!

Agriculture, on account of its primary importance, should become the first object of amiable competition; to which end, its actual state in each of the two countries must be attentively considered. We have given to the world a detailed account of British Agriculture in our several county surveys; and, till more ample statements are given, the work before us will serve to convey an idea of the actual and potential culture of France. It is dedicated to our countryman, Mr. Arthur Young, to whose writings M. DEPRADT confesses himself considerably indebted. We are reminded in the advertisement that, however well the new division of France into Departments may be calculated for the political administration, the old division into Provinces was more adapted to details of its climate and productions, and is therefore retained in this publication.

To encourage the French agriculturist in his exertions, and to prompt the French Government to lend him assistance, M. DEPRADT gives the most attractive picture of the *Capabilities* of France:

'It is not here, (he says,) as in many other countries, in which the industry of man, striving with the fixed inclemency of the season and the roughness of the climate, is necessarily circumscribed within certain limits; and in which nature yields only to the combined efforts of wealth and art:—in France, under the smiles of a most genial sun, cultivation seems rather to sport than to exert itself, on a soil endowed with all the attributes of fertility. The territory of France is perhaps the best in Europe, the richest in point of soil, the most varied in respect of productions, and equally removed from the extremes of heat and cold.—There is not in all Europe a track of land of equal size, which can bear a comparison with that which extends from Calais to the Loire, from the heights of Nantes, Orleans, and

Nanci, to Mayence. The part most desirable to inhabit is that which is included between the Loire, the Rhône, the Rhine, and the sea. Its northern districts are not so cold as Sweden, nor so humid as Holland; and its southern provinces are not burnt up like those of Spain and Italy. In short, France has been treated by Nature as if she were her eldest daughter, and has been made the most privileged spot on the globe.'

Though the author is thus of opinion that Nature has been all-bountiful to his own country, he does not flatter its inhabitants on the use which they have made of their advantages. He represents the French as very defective both in agricultural science and practice; and his object is to awaken their attention to the cultivation of the soil, and to the improvement of the breeds of those animals which contribute to feed, to clothe, and to abridge the labour of man. His motto is,

Pâturage et labourage sont les deux mamelles de l'état;

which we may translate,

In furrow'd fields and meadows green,
The sustenance of states is seen.

In the first of these chapters, which treats of the advantage of Agriculture in general, M. Depradt reminds his readers that he employs the term not in a confined but in an extensive sense, as including all that respects the cultivation and produce of the earth. Before he states what is now doing or may be done, he looks backwards to consider the progress of moral improvement in France during the last century. Here he remarks that

'The population of France, a hundred years ago, did not exceed eighteen millions; and that, at the commencement of the Revolution, it reached twenty-five millions. The different accounts taken at different epochs have manifested a gradual increase of her population; and, to be convinced of this fact, we need not take the trouble of examining registers or searching parochial records; we need only observe the growth of her towns and cities, which, since the commencement of the past century, are become more large and more populous; better built and better inhabited. It is not an age since the people of our towns, which then resembled prisons rather than collections of dwelling houses, disgusted with the gothic abodes and frightful inclosures of their ancestors, surrounded them with beautiful suburbs, the population of which equalled and in some instances surpassed that within the walls. Thus, in the course of a century, have arisen the *fauxbourgs* of St. Germain and of St. Honoré, the elegant *chaussée* of *Antin*, and all that string of elegant edifices which skirt the *boulevards* of Paris. The population and size of this metropolis are double their former extent. The same augmentation has taken place at Lyons, Marseilles, Bourdeaux, Nantes, Rouen, and in towns of all

all ranks; so that they could not now be recognized by those who had not seen them for a hundred years. Moreover, France has not only changed her external appearance, but also her manner of living. The Frenchman, being richer and more comfortably lodged, lives better, and consumes more than he did. This country has not only maintained seven millions more of inhabitants than it subsisted a century past, but has also supported them more abundantly and elegantly. Country-seats and houses of entertainment have sprung up, to which the citizen repairs at stated seasons for his recreation; and this is so different from the antient manners, that if the former be termed *the Age of Cities*, the present may be called *the Age of the Country;* and if France has increased her population and her consumption in a ſtill greater proportion by her more luxurious mode of life, a correspondent improvement of culture must have taken place.'

This picture has nothing singular in it. London, during the same period, has increased much more than Paris; and as to the general amelioration of the face of the country, France is far, very far, behind England. These improvements may be traced in both countries to the growing spirit of commerce, which diffuses general energy. Artificial meadows, the improved fruit-garden, and public roads regularly formed and sustained, are the work of the past century.

Having contemplated the advantages which the present race of Frenchmen derive from the exertions of their ancestors, the author passes to estimate, in the following chapter, *The Influence of the Revolution on Agriculture.* Here, as in other respects, the consequences of the revolution must be painted in gloomy colours. It is stated that, by its attack on population, by its having interrupted consumption, and diminished internal trade and external commerce; by its ruin of the colonies, by the blow which people of great fortunes received, and by the disappearance of all splendid living; it must have operated banefully on agriculture: but that which M. Depradt deems the worst consequence of the revolution is the destruction of the great proprietors, with the division and subdivision of the land into small portions, owing to the repeal of the law of primogeniture; for the wisdom of which law, in a political view, he is a strenuous advocate. Indeed, for his partiality to the old system he offers his reasons. Large estates, in the hands of seigneurs, he maintains to be preferable to their being parcelled out among a number of cultivating proprietors, because he thinks that property in their hands melts imperceptibly away and at last becomes absolutely lost.

As this writer is an enemy to the subdivision of landed property, the question so much agitated respecting *large and small farms* is decided by him, in the next chapter, in favour of the former; and he places the subject, if not in a convincing, at

least in a striking, point of view. Farming on a large scale is necessary to answer the demands of population on a large scale; so that if in a country there be many large cities, there must be many large farms. The families belonging to little farmers consume most of what they grow, and have little to bring to market; they are moreover generally poor; whereas large farmers have much to sell, and grow rich.—This subject is resumed in the sequel.

Whether the Culture of France be sufficient to supply her Wants? is the topic of Chapter v.; one extract from which will sufficiently develope the author's sentiments:

'France at this moment presents a spectacle which merits particular attention. Her rival (England), with the riches of the world flowing into her lap, is dying with famine, and, like Midas, starves in the midst of her gold; while France, without abounding in money, overflows with provisions. This is the country in which bread and the necessaries of life are the cheapest and best in Europe. The purchases and clamours of England propagate famine on the continent: France holds her tongue, and supports herself abundantly in silence. She has undergone a trial, which will not be repeated: for her government has the good sense to see that it ought not to interfere in matters of this kind. Hence every thing is become abundant. In the midst of a prolonged and destructive war, which has taken an infinite number of hands from agriculture; after a multitude of heavy losses and trials; France finds in her own bosom abundant and easy means of subsistence. This new fact is sufficient to settle the question, and to demonstrate that she possesses a fertility equal to the ordinary wants of her inhabitants; or, in other words, that she can grow bread enough for her own consumption.'

In Chap. vi. we come to a view of the *actual State of Agriculture in France*, or rather of France in her former state; for the reader is warned that the author's account in this place respects the antient state, and that his statistical table is copied from Mr. Arthur Young: but for its accuracy he does not pledge himself.

France, it is remarked, presents three zones of culture, marked by differences of climate. The first comprehends those provinces which produce olives and silk, together with maize and wine; the second includes those which yield maize and wine, but neither silk nor olives; and the third, those districts which grow corn, and whose inhabitants drink beer and cider. To this part, succeeds a review of the several provinces of France, marking their distinguishing features of soil and produce: but, though it is amusing, our limited space protests against its insertion. The general result is that, of the 48 parts into which France may be divided, 17 are good, and 31 middling or bad. It is moreover stated that one half of the French territory is

arable; or that, out of 131,000,000 of acres, 66,000,000 are cultivated with grain: but then it is to be remarked that more than one half of this grain is rye, or corn even inferior to rye. That which may be pronounced good land does not exceed in quantity 28,000,000 of acres.—On the whole, France has no reason, as yet, to boast of her agriculture, of the condition of her farmers, nor of her breeds of cattle. Errors without number in her system of culture demand correction.

With the view of promoting the requisite amelioration, M. DEPRADT, in the 7th chapter, institutes *a Comparison between the Agriculture of his own and that of Foreign Countries.* This parallel is drawn principally with England, which is reckoned to contain only 46,000,000 acres, or to be in extent, compared with France, as 1 to 3. M. DEPRADT also reminds us that the superiority of his country does not consist merely in size, but that France, while it possesses all the productions of England, has others which it is naturally impossible for the latter to produce; yet he considers this advantage as in some degree balanced by the excellence of our agricultural system, and by the encouragement given by us to improvements in all branches of rural economy. This praise, however, is bestowed on us with the view of stimulating his countrymen to similar exertions, on a soil more varied, more extensive, and more prolific.

Chapter VIII., or the 1st of Vol. II., treats of *the Cultivation of France under the old Government:* but, since it is decided that this government did nothing, or worse than nothing, for agriculture, we shall hasten to the succeeding chapter, concerning *its State under the new Government.* Instructions are here given to the government, respecting the conduct which it ought to adopt; and it is particularly enjoined to repair the evils inflicted on agriculture during the revolution, by establishing a course of public instruction in each department; by publishing books; by the formation of agricultural societies, and experimental farms; by introducing the most profitable trees, and the best breeds of animals, &c.

This last subject branches out into a number of distinct discussions, which are separately treated in the 10th and subsequent chapters, intitled—*On the Varieties observable in Animals of the same Species:—on the Influence of Blood in different Kinds of Animals:—on crossing Breeds:—on the Amelioration of the three most valuable Kinds of Animals:—on the Horse:—on the Restoration of the Studs:—on the Improvement of Cattle and Sheep;—and on a general Method for the Amelioration of the three Kinds of Animals principally employed in Culture.* As these topics have been much discussed by our agricultural writers, and as we have

have yet but little to learn from our neighbours respecting them, we shall pass over this part of the work without farther notice.

In the 19th chapter, *on the Amelioration of small Farms*, the subject of the 4th chapter is continued, and more amply discussed. Small farms, it is remarked, are not evils in themselves, since they promote population and consumption: but they afford little disposable produce. To obviate this objection, it is recommended to the little farmer to abolish fallowing, to improve his breeds of cattle, particularly of horses, and to atone for the want of quantity by the superior quality of his crops. The author does not advise the proprietor to enlarge his farm, till he has given to the quantity already in his hands a complete amelioration. In the districts which produce wine, the selection of the best sorts of vines is recommended; and, to encourage an attention to the breeds of animals, M. DEPRADT details the accounts which our English newspapers have given, and which the French papers have copied, of the large sums paid to Mr. O'Kelly, to the late Duke of Bedford (the noble patron of English agricultural improvement), to the late Mr. Bakewell, and to others, for the mere hire of a stallion, a bull, or a ram; a circumstance, says he, unknown in the history of French culture, but on which the French *gentlemen* (this English word seems to be adopted into the French language) and farmers ought to reflect.

For the *Comparison* in the following chapter (20.) *between the use of Horses and that of Oxen in ploughing*, the author is indebted to our own writers; and after the question has been so much and so recently agitated, we need not copy remarks at second-hand.

In Chap. XXI. M. DEPRADT digresses to the subject of *Manufactures*, in which he recommends the employment of *Machinery;* and he concludes his work with imploring the assistance of the government in favour of agriculture;—or *at least* that it would promote a spirit of rural improvement, by repairing the public roads in France, (which before the revolution were the best in the world,) and by forming such canals as shall open a complete internal communication between the different parts of this vast country.

Though this work was written during the war, as the quotation at the end evinces *, it may be said to treat on the tactics of peace. To prompt his countrymen to surpass us in

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* *Hæc super arvorum cultu pecudumque canebam,*
Et super arboribus, Gallus dum victor ad altum
Fulminat Euridanum bello. . . . . .

manufac-

manufactures and in agriculture is the object of M. DEPRADT, and his efforts, since they are truly patriotic, must be laudable. Such a competition as he would excite will give pleasure to all good men. The skilfull management of the plough must be more beneficial to the world than the dextrous use of the bayonet; and to stimulate a people to rural improvements is more truly glorious than to lead an army to victory. Moo-y.

ART. VII. *Mémoires de l'Institut National,* &c.; *i. e.* Memoirs of the National Institute of Arts and Sciences. Vol. III.

[*Article concluded from the last Appendix.*]

LITERATURE *and the* FINE ARTS.

4to. pp. 530.

HISTORY.—In the view of unpublished papers, we meet with a notice respecting the preservation of marble statues, which deserves attention. Statues are sometimes defaced by the growth of a species of *lichen*, which resists all chemical agents that can be safely employed: for this evil, the remedy proposed is to insinuate a small quantity of white wax into the pores of the marble, by means of heat and friction. This process, it is said, gives the statue a fine polish, and it may be cleaned at any time by washing.

Some slight historical sketches of deceased academicians,—MM. *Charles Dewailly, Etienne Louis Boullée,* (both architects,) and *Jean Dusaulx* (the translator of Juvenal),—occur as usual. Among these we find nothing that deserves to be extracted, excepting the following anecdote of *Dusaulx.* He went one day to Versailles, on the invitation of Father *Menon,* a Jesuit. The business was important; for it was proposed to intrust him with the care of some children who were at that time destined for a throne. The Jesuit, after having acquainted him with this design, said, *What are your principles?—Those of justice.—What will you teach these children?—To respect the laws, and to love humanity.*—Father *Menon* knew the world; he paused, and then resumed the discourse:—*Where do you live in Paris?—In the Rue Dauphin.—Well, go back to the Rue Dauphin. The air of this place will not agree with you.*—*Dusaulx* took the hint, thanked him, and returned to Paris, happy in having escaped from servitude.

The *Memoirs* open with an account, by M. CAMUS, *of the Works undertaken by the National Institute, or executed under its Direction.* Of these, the collection of French historians, and the description of the arts, are the chief.

This

This notice is followed by a poem, intitled, *The Old Man of Ancenis, on the Death of General Hoche;* by M. CHENIER.—We cannot bestow much praise on this composition: the conclusion of which is truly in the style of Blackmore. The writer predicts the final discomfiture of the English by the *grande nation*, and is very patriotic if not very poetic.

We next meet with a *Second Memoir on the Pelasgi*, by M. DUPUIS: who derives their origin from Æthiopia.—One of his principal arguments for this supposition is the similarity of their rites with those of the Æthiopians. This consideration, however, would prove rather too much, if we should admit, with some late writers, that all the religions of Europe have been derived from the East. The original superstitions of mankind are naturally similar; and the great difficulty consists in explaining the causes of their difference. When a writer gives so wide a range to his conjectures, founded in a great measure on etymological antiquities, the reader is more amused than instructed.—*Andromache* may be derived from *Andrew Mackay*, with Swift, or *Jehu* from *Gee-hoo*, with industry and art equally successful. We should deem it time lost to enter on a minute examination of this very long paper.

Second Memoir on the Marine: treating on the small Vessels of the Antients, and the Use which might be made of them in the French Navy. By M. LE ROY.—The construction of those vessels which this author terms the *second-rates* of the antients is here explained, with much display of reading. He proposes that ships of this kind should be employed in transporting troops; and he seems to expect that naval combats may thus be changed to military contests: especially as he writes with reference to the invasion then meditated against this country. The subject is now happily dropped, and we may consign M. LE ROY's remarks to the shelf.

The third and last memoir on the Marine of the Antients contains an account of a bas-relief published by *Winckelmann*, representing a fragment of a galley. M. LE ROY supposes that it exhibits the poop of one of the largest vessels engaged in the battle of Actium.

The succeeding memoir relates to a scarce German Romance, intitled, '*The high Feats of Arms, and some Adventures of the illustrious, celebrated, and warlike Hero and Knight, Teueurdanck* (or Tewerdanck)*. By M. CAMUS.—The subject of this paper is a curious metrical romance, published at Nurenberg in 1517, under the direction of the Emperor Maximilian 1st; which contains an exaggerated and sometimes allegorical de-

* This word may be translated, after John Bunyan, Great-Heart.

tail

tail of his own atchievements. It has been much disputed whether the text of the first and second editions, viz. of 1517, and 1519, was printed with single types, or with blocks: but, after an elaborate account of different copies of these editions, the present author concludes that the *Teueurdanck* is a masterpiece of modern typography, performed by moveable types. The numerous plates which adorn this rare book are cut, with remarkable beauty, on wood.

Memoirs on Persepolis, by M. MONGEZ.—This extensive paper contains a collection of all the particulars relating to the history and description of the celebrated ruin of which it treats, from antient and modern writers. M. MONGEZ is of opinion that the palace was built by the antient Persians, not by an Egyptian colony; and that its construction belongs to the time of the elder Cyrus. Among the authors here cited and criticized, we are surprized to find the writer attributing the praise of accurate observation to *Gemelli Carreri:* since it is now very well understood, we believe, that this name is merely fictitious, and prefixed, like that of Van Egmont, to a bookseller's compilation.

M. MONGEZ thinks that only a part of the palace was burnt by Alexander, and that the destruction of the city was principally occasioned by the Generals of Ali, when Islamism was introduced into Persia. In the groupes of figures copied by *Le Bruyn*, he sees the processions usual on the birth-days of the Persian monarchs.—His suppositions are very ingenious and probable: but we must own, with our old friend the Spectator, that "much may be said on both sides."

A Poem on *Sepulture*, by M. LE GOUVÉ, contains some good lines: it is intended to expose the indecency with which interment was performed, during the stormy periods of the revolution.

'*Le frère alors fuyait les obsèques d'un frère;*
Le fils suivait de loin le cercueil de son père;
On n'osait escorter que le char des bourreaux:
La pompe de la mort n'était qu'aux échafauds.'

The author expresses, in very good verse, his desire that the remains of the virtuous man may at least repose in the woods, distinguished by marks of filial piety:

'*Les bois! ils sont des morts le veritable asyle.*
Les domes de verdure où le calme respire,
Le ruisseau qui gémit, et le vent qui soupire,
La lune, donc l'éclat, doux ami des regrets,
Luit plus mélancolique au milieu des forets,
Tous ces objets, que cherche une ame solitaire,
Prêteront aux tombeaux un nouveau caractère.'

We

We next meet with a third part of M. BITAUBÉ's Essay *on the Opinions of some celebrated Philosophers of antiquity concerning the Antient Republics.*—Of the former parts we have already given an opinion; and we have only to add that, in detailing the sentiments of Aristotle, M. *Bitaubé* has displayed the same diligence and information which his prior researches manifested. The misfortune is, however, that no useful lesson can now be drawn from similar inquiries: the experience of former generations is overwhelmed in the torrent of events which we have witnessed; and who can yet undertake to predict their ultimate direction?

Fer.

Second Memoir on the Colours and Dyeing of the Antients. By M. AMEILHON.—The author begins this memoir by observing that the art of dyeing consists of three grand operations, viz. 1st, To well cleanse the substance which is to be dyed, and to remove all foreign matter which might prevent it from taking the colour. 2dly, To dispose it by particular compositions to receive and retain the colouring principle; and, 3dly, To prepare the bath of colour in which it is to be immersed, and to work it according to the rules of the art. The first of these operations was considered by M. AMEILHON in a former memoir on the Art of Fulling; and he now proceeds to examine whether the antients employed particular means to fix the colours in the stuffs which were dyed:—in short, whether, like the moderns, they employed what are called *mordants*. Although it cannot be doubted that mordants were used even in the most remote ages, yet nothing positive can be found in authors of very high antiquity. Plato is the first who unequivocally mentions the use of them. (Plat. Reipub. lib. iv. t. ii. p. 429. Edit. Serrani.) Pliny, also, when speaking of a species of dyeing peculiar to the Egyptians, expressly says that the workmen began by rubbing the stuffs which they intended to dye, and afterward applied drugs which did not leave any stain, but had the property of powerfully imbibing the colours subsequently to be employed: "*Candida vela postquam attrivêre, illinuntur non* coloribus, *sed colorem sorbentibus medicamentis.*" Lib. xxxv. cap. 11.—It cannot be doubted that the substances thus employed acted as mordants, or fixed colours, because he afterward says, "*nec postea ablui potest.*"

The antient Greek chemists (whose manuscripts are scarcely known but by their titles, given by Fabricius, but which at a future time M. AMEILHON intends to publish from the collection in the national library,) explain with much perspicuity the necessity of fixing colours by mordants.—They notice the fugitive and permanent colours, χρώματα φεύκτα, and χρώματα ἄφευκτα.—Many other equally forcible expressions occur; among

among which we may notice the term βάπτικα, corresponding exactly with the word mordant, being derived from the verb βάπω, *mordeo*.—The Greek chemists moreover observe that sometimes the mordants were first applied, (ὑποβάφτον, or, ὑποσύφη,) and afterward the colour: but at other times the mordant and colour were mingled together;—and the application of the mordant was regarded as so very essential by the Greeks, that the term denoting it (σύφειν) was frequently employed to signify the operation of dyeing: of which Dioscorides furnishes many examples.

M. AMEILHON then points out some of the mordants used in antient times, particularly alum, by which the colour of woad and of some other vegetables was fixed.

The antients were acquainted with but few metallic salts; native sulphate of iron and of copper were, however, certainly used by them in dyeing; and the colours were formed and fixed by the gall nuts, or by the seeds of a species of acacia peculiar to Egypt, or by the rind of pomegranates, *Punicum malum*). Some substances possess the properties of a mordant as well as of a colouring principle; and several of these, such as the root of the oak, and a species of lotus, (called by Pliny *faba Græca*) were known and employed. The antients also made use of various substances which by modern dyers are called alteratives, and which produce certain changes in many dyes or colours. Pliny affords a strong proof of this when he says, "*Mirum, cùm sit unus in cortina color, ex illo alius, atque alius fit in veste, accipientis medicamenti qualitate mutatus;*"—and of these alteratives it may be observed, that the juice of lemons and strong vinegar were employed to cause the effects which now are produced by the mineral acids.

Pliny also says, "*Nitrum utile . . . . . ad inficiendas purpuras tincturasque omnes:*"—but this expression, as the author of the present memoir very properly remarks, must not be understood to mean the neutral salt now called nitre, since even the effects which are thus ascribed to it clearly demonstrate it to have been an alkali; and although the mineral alkali or soda was called by the antients *natrum*, yet even this is not to be exclusively regarded as the substance mentioned by Pliny, because salts in general are called nitre by the antients, and vegetable alkali or potash, which is extracted from wood ashes, was called νίτρον by Theophrastus.

Muriate of Ammonia, or Sal Ammoniac, was known to the antients, and Pliny relates the mode by which it was prepared: but it is uncertain whether or not it was employed in dyeing. Even supposing it not to have been used, still its place was supplied by urine; and, according to Pliny, this last fluid was commonly

commonly employed to form the purple dye in the manner of an alterative.

Lime was also probably used by the antients, who prepared it from marble and shells. As the colouring principle of many vegetables cannot be developed but by means of this substance, and as some of these vegetables were at that time undoubtedly employed, there is reason for believing that lime was an article much in request: but the means by which they extracted the colour from these substances relates to the third operation of dyeing, which will be considered in a future memoir.

Hatch.

A Memoir on two Latin Inscriptions, and on the Opobalsamum, or *Balm of Mecca*, by M. MONGEZ, contains some curious observations. The inscriptions, which a provincial antiquary had supposed to be funereal, are here shewn to belong to compositions used by the antient oculists, and sometimes prepared with opobalsamum; and the word 'Lewddes,' which had been interpreted '*Leudes*,' a people well known in the early history of France and Germany, is assigned with sufficient probability as the name of the operator.

The opobalsamum, it is observed, was originally produced in Judea; and it is still so highly valued, that a small phial of it was sold a few years ago at Paris for its weight in gold; that is, 96 franks for an ounce.—This precious essence is, in course, often counterfeited.

Fer.

Memoir on the Construction of the Dome of the Church of Madonna della Salute at Venice, compared with that of the Dome of the Invalids at Paris. By M. RAYMOND.—This architect, having made a tour to Venice in the year 1774 for the purpose of attentively and scientifically examining the public edifices of that city, was particularly struck with the manner in which the dome and lantern of the church of *Madonna della Salute* were constructed. After having entered into a minute detail of particulars, and compared the carpenters' work in the two churches, he infers that the edifice at Venice must have cost much less than that of the Invalids at Paris; while the principles of its construction possess equal simplicity, lightness, and strength. He is of opinion, therefore, that the Italian carpentry, or mode of using timber, merits the attention of artists; and to assist them in clearly comprehending his memoir, he has illustrated it with seven plates, the want of which obliges us merely to announce the object of the ingenious author.

Mo-y.

Report on the Means of rendering audible the Harangues and the Music of the National Fêtes, among all the Spectators, however numerous;

numerous; by M. Mongez.—Some interesting facts occur in this paper. The author discards the idea of the sonorous masks, which some writers imagine to have been used by actors in the antient theatres, and imputes the conveyance of sound in those edifices to their form. In 1785, the inhabitants of the antient Saguntum, in Spain, now Morviedro, cleared out the ruins of their antient theatre, and represented some Spanish plays in it; when four thousand spectators attended, all of whom heard the actors perfectly well, to the farthest part of the building; and a similar experiment has been made in the Amphitheatre of Verona, with equal success. As the French *fêtes*, however, are solemnized in the open air, other measures become necessary in them. M. Mongez proposes to place repeating orators, at certain distances which have been ascertained by experiment; and to station different orchestras, which are to begin their performances together at a certain signal, in different parts of the Champ de Mars. The details can be understood only by those who have a local knowlege of the ground.

Fer.

Memoir on the History and Processes of Polytypage and of Stereotypie. By M. Camus.—The author of this paper applies the word *Polytypage* to express the multiplication of copies of any writing or design, by processes which have an affinity more or less with the art of copper-plate engraving; and he uses the term *Stereotypie* to signify the multiplication of a sheet, or of an entire book, by means which bear a relation to the art of printing. In the origin of this most useful art, solid wooden blocks were used: but great inconveniences being found to attend this clumsy mode, loose types were invented. Some persons have endeavoured to improve on this method by employing types to stamp whole words, which has been termed *Logography*; and others have thought it a still greater improvement, to prevent the necessity of having a great number of single or moveable types, to be able to obtain, when a page is set, many exact fac-similes of it, which may serve to make the different impressions. This memoir relates the various methods which have been tried for this purpose, either by taking off impressions in clay or plaster of Paris, or by stamping them on soft metal; and then employing this mould as a matrix for casting one solid plate, having all the letters projecting fit for the printers to use.

A curious history of the process employed in the fabrication of assignats and afterward of mandats is here given; explaining the manner of so multiplying copper-plates that they may all be exactly similar to each other: a very desirable object

when great expedition is necessary, and an extraordinary number of copies are required to be worked off, perfectly similar.

The *stereotypic* art, as it is practised in the printing of books, is also very minutely explained. The mode of setting up the single letters forming a page, in the frame which is to be employed as a punch, or stamp, (*la planche-poinçon*,) with the matrix or hollow mould obtained by this stamp, and the solid plates to be used to make the impression on the paper, is clearly pointed out: but it is obvious that it can be of no use to make and to preserve plates of every page of a work, unless it is probable that several editions of it will be required. For all temporary publications, the use of moveable types is preferable. The printing plates, taken off in the manner described in this memoir, are not weighty, nor can they occupy much room: but, if the work to which they belong be not a stock-book, the metal and the space which they require may be better employed. In the printing of Bibles, Prayer-books, &c. the art here developed must save much trouble and expence, and in course make the books cheaper to the public.

Moy.

We now come to the volume which relates to the

MORAL *and* POLITICAL SCIENCES.

4to. pp. 550.

From the prefixed *Historical* Sketch, by M. CHAMPAGNE, the Secretary, we learn that various projects for the formation of an universal language have been presented to the Institute; and that a committee for the prosecution of researches on this subject has actually been appointed. The inquiry will probably end, like that which occupied the infancy of our own Royal Society, in disappointment.—A new system is also announced, founded on principles which we fear will not elucidate the origin of words in any material degree.—A variety of inquiries relating to Egypt are suggested to the National Institute at Cairo;—and the introduction concludes with some biographical notice of deceased members, MM. *Gautier de Sibert*, *Cafarelli du Falga*, *Véronde la Forbonais*, *Darcon*, the celebrated engineer, and M. *Baudin* of the Ardennes. It would lead us too far to enter into these particulars.

The first Memoir, by M. CAMBACÉRE's, treats of the *Social Science*.—This paper contains much declamation in favour of what the older French writers styled *la Petite Morale*. It is prettily written, but is by no means instructive. The author has attained a much higher rank in politics than he appears likely to acquire in literature.

Geographical Considerations on French Guiana, concerning its Southern Limits: by M. BUACHE.—In this essay, the author attempts

attempts to shew that the Portuguese have advanced an unfounded claim respecting the southern limits of Guiana, by mistaking the situation of a river: that the name of *Oyapok* had been given to two different rivers; and that the limits designed by France, in the treaty with Portugal, were the antient and true boundaries.

The next memoir, by M. BOUGAINVILLE, treats historically of the *Antient and Modern Voyages to high Northern Latitudes.*—This is an entertaining and well-written essay, but it contains only the first part of the writer's deductions. His present conclusions are that geography is entirely a modern science; and that none of the voyages to high northern latitudes, which he mentions, have been undertaken with any other view than that of arriving at the Pole.

On Ostracism, by M. BAUDIN (since deceased), written during the evil times of the Republic, when this, among other wild measures, was in agitation. The tendency of M. BAUDIN's arguments is to dissuade from adopting such a scheme.

Observations on the Morals of Aristotle, and a Translation of his Chapter on Liberality; by M. CHAMPAGNE.—This is an attempt to vindicate the character of Aristotle as a moralist and metaphysician, and to recall the public attention to his works. Enough has been said on the subject by a late writer of this country, Lord Monboddo, in his Antient Metaphysics; exclusive of the light thrown on Aristotle's writings by that eminent scholar, Mr. Harris.

Treatise on the Influence of the Diet of a Nation on its Political State; by M. TOULONGEON.—We feel not a little proud that a French philosopher should solemnly attribute the great power of this country to its roast-beef. He invites the (then) government of France to introduce a greater consumption of animal food in that country, and he expects to eat us out of our rank among nations. One of his proposals is particularly alarming. Conceiving that our strength at sea depends on the use of salt-beef, he wishes the same diet to be adopted in the French navy! We beg that our Lords of the Admiralty may turn their attention, without delay, to the means of preserving our superiority in pickling beef; which now, it seems, must become the Palladium of the state. If a victualling committee should be thought necessary, we may repose with confidence on the zeal and activity of the City-Members, and the Court of Aldermen; and we suggest, as a patriotic chorus on this occasion, the burden of an old song:

" Then since good eating 's so renown'd,
Be this each Briton's pray'r;
God bless the Court of Aldermen,
The Sheriffs, and Lord Mayor,
When a-guttling they do go."

Our attention is next called to a more serious subject; a memoir on *the Roman Colonies and Municipalities*, by M. BOUCHAUD.—This is a long and learned paper, but little interesting, except to the students of the Roman laws. General readers, while they admit the industry and reading of the author, will be tempted in every page to exclaim, *Cui bono?*

In some of the succeeding papers, we are glad to find that an abstract is presented, instead of the essay itself. M. LEVESQUE gives a report of a *Memoir on the Retreat of the Gauls*, after they had rendered themselves masters of the Capitol.—He doubts the truth of the account given by Livy, whose history, we suppose, is not read with implicit faith by many scholars; and he very justly prefers the unadorned narrative of the same event, by Polybius.

We have also from M. LEVESQUE an abstract of a *Memoir on some Acceptations of the Word Nature.* – It seems intended to prove that we use the terms *Man of Nature, Religion of Nature*, &c. in a vague sense: but it really contains nothing worthy of observation.

Abstract of an Essay on the Medallic History of the Roman Legislation; by M. BOUCHAUD.—This author thinks that the Roman laws are greatly illustrated by the figures and inscriptions of medals. It must, however, occur to every one who peruses this paper, that it requires no common share of reading and investigation to discover the meaning of the medals themselves.

On the Discoveries remaining to be made in the Great Ocean; by M. BUACHE.—The writer has here indicated many objects of research to future navigators, which will no doubt meet with their attention. He mentions, particularly, the Archipelago of the Caroline Isles, as requiring to be surveyed with accuracy. Two charts are added, to explain the author's ideas more fully.

An Historical Account of the Savages in North America; by M. BOUGAINVILLE: in two memoirs.—The first contains a very long description of the ceremonies used at a grand conference of the deputies of the Five Nations with the Marquis *de Vaudreuil*, at Montreal: but these we shall not attempt to repeat, because they are perfectly well known from former publications. The second memoir does not yet appear.

Memoir on the Constitution of the Republic of Sparta; by M. LEVESQUE.—This author has here thrown light on some curious points, particularly on the aristocracy of the Spartan ladies, who were sufficiently powerful to baffle the attempt made by Lycurgus to reform their manners.—M. LEVESQUE denies the poverty of Sparta; and here and on other points, perhaps some readers will think that a spirit of paradox is rather too apparent in this, otherwise, able production.

Memoir on the antient Legislation of France; comprehending the Salic Law, the Law of the Visigoths, and of the Burgundians; by M. LEGRAND D'AUSSY.—The dryness of this subject is happily alleviated by the author's manner. In speaking of the declamatory style of the Gothic laws, he observes that the legislators did not consider how much they enhanced the labour of reading, and the expence of purchasing their edicts. One of them, however, adverted to the latter inconvenience, and fixed the price of the book at twelve *sous;* condemning any one, who should buy or sell it at a higher rate, to receive a hundred lashes. Nothing more was wanting, says the author, than to order people to read it, on pain of receiving two hundred lashes.

M. LEGRAND D'AUSSY gives a translation of the famous Salic law, and proves that the clause, importing that no woman can inherit in Salic land, is an interpolation.

This essay contains a very curious view of the state of legislation, among a people just emerging from barbarism.

Fer.

Memoir on the Position of certain Places and Rivers in Argolis, a Southern Country of the Peloponnesus; by M. MENTELLE.—*Delisle* and *D'Anville* having, in their maps of antient Greece, differently placed the city of *Mycenæ*, and the river *Erasinus*, &c. M. MENTELLE, by consulting Pausanias and Strabo, endeavours to correct the errors of those geographers, and to ascertain the relative positions. A plate at the end illustrates both the errors and the corrections.

On the Kind of Questions of which the Science of Political Economy acquires an exact Solution; by M. VERON-FORTBONNAIS.—The topics discussed in this short paper are credit and taxation: but the observations are general, and possess no novelty.

Mo-y.

Dissertation on some Questions of Idéology; containing new Proofs that we owe our Knowlege of Bodies to the Sensation of Resistance; and that, previously to this Knowlege, the Action of our Judgment cannot take place, from Inability to distinguish our Simultaneous Perceptions from each other; by M. DESTUTT-TRACY.—Having fixed on the sensation of resistance as the fulcrum of

his metaphysical opinions, this gentleman was immediately encountered by the Berkeleyan hypothesis; and to evade the force of this attack, he deems it only necessary to determine the meaning of the word existence. We shall see how he acquits himself of this small difficulty in the dissertation which follows: but in the present paper, we meet with little more than a repetition of his former assertions: that to feel is to exist, with the consciousness of *self;* and that the resistance of external bodies is the proof of the existence of something different from ourselves. Still, however, the word *existence* remains undefined;—and the writer has only shewn his sensibility to the thorns of Berkeley's hypothesis, by his manner of handling it.

The volume concludes with *Reflections*, by this author, *on the Projects of Pasigraphy.*—Here M. DESTUTT-TRACY establishes the distinction between visual or symbolical language and writing; and, considering the modern European alphabet as containing sufficient elements for an universal system of writing, he expresses apprehensions that the substitution of a new universal tongue will be found impracticable. We confess our surprize at observing the National Institute exhausting their efforts on a scheme of this nature: but we shall rejoice if they should obtain an unexpected degree of success.

Fer.

Thus have we endeavoured to communicate to our readers some idea of the contents of these volumes: but their number and extent, and the rapidity with which this publication reappears, oblige us to be more concise in some instances than we could wish. It will be manifest, however, from what we have said, that it is by no means on *all* occasions that the researches of these French academicians (if they may still be so called) merit the compliment of a detailed analysis, or the respect of minute criticism.

G.2.

See p. 494, 496, 497, 498. 501.

ART. VIII. *Vie Polemique de Voltaire*, &c.; *i. e.* The Controversial Life of Voltaire, or a History of his Proscriptions. By G . . . . y. 8vo. pp. 440. Paris. 1802. London, Deboffe. Price 6s.

IN a former Appendix *, we presented our readers with a view of the private life of the extraordinary man to whom this volume relates; and we dwelt with unfeigned pleasure on some of the scenes which were introduced by the author of that work, because they represented the character of *Voltaire* in an amiable light. A different task awaits us on the present

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* M. R. Vol. xxix. N. S. p. 525.

occasion;

occasion; for we are now conducted into scenes of hostility, and witness the exercise of those passions which unhappily are not less usual among literary men, than they are disgraceful to them. These disputes too frequently originate in an excessive self-love; which is described by the subject of this biographical memoir "to be a balloon swelled with wind, from which issue storms and tempests whenever it receives the slightest puncture." From the influence of this feeling, which is ungenerous in itself, and unjust in its consequences, *Voltaire* attacked many of the learned men of the age; and, not satisfied with depreciating their literary merit, he endeavoured to render their private characters odious or contemptible. 'How many celebrated persons,' exclaims the present author with an honest indignation, 'have we seen injured by the vigour of his invectives, or the malignity of his sarcasm!' Though frivolous minds were diverted by his powers of ridicule, which he displayed with no common success in circulating calumnies the most absurd, and in inflicting wounds of the greatest severity, yet virtue and wisdom were unable either to repress or to conceal their resentment at his unjustifiable conduct.

'Had I lived in an age and among a people, (says this biographer,) which could permit an individual to tarnish with impunity the reputation of others, I should exclaim, "Woe to the man who thus tramples on the rights of society! woe to the age that can enjoy and to the nation that can endure such injustice!"—Happily, however, we are not yet arrived at such a degree of blindness and self-delusion; and notwithstanding the enthusiasm of *Voltaire*'s admirers, there are still existing honourable minds, which are shocked by his profaneness and disgusted by his ribaldry.—To these I address my work.'

The preface contains many sentiments which are creditable to the writer, and are expressed in animated language. He allows *Voltaire* high though not unqualified merit, and he acknowleges that he was the greatest man of his age. He laments at the same time, and every man of virtue and of taste will join in the regret, that his writings are so frequently disgraced by the impiety, the indecencies, and the slanderous aspersions which they contained. These are charges from which no friend will find it easy to exculpate him; and the proofs of the last accusation, namely that of calumniating those of his contemporaries who would not servilely yield to his superiority, are brought forwards in abundance in the present volume. Our minds are astonished in many instances, on inquiring into the cause of his enmity, to find it originate in the most inconsiderable and trifling occurrences, and to see it indulged in the most inexcusable excess.

In the list of those whom *Voltaire* attacked and vilified, we perceive the respectable names of *Rousseau* the Lyric Poet, *Maupertuis*, *Vernet*, the Marquis *Maffei*, *Jean Jacques Rousseau*, and Bishop *Warburton*. There are also others of inferior note, whom it surprizes us that *Voltaire* should have condescended to notice in the way either of hostility or friendship: but his avarice of praise was excessive, and he was not always attentive to the quarter from which it proceeded:

> " Of praise a mere glutton, he swallowed what came,
> And the puff of a dunce, he mistook it for fame;
> 'Till, his relish grown callous almost to disease,
> Who pepper'd the highest was surest to please."

The censure and opposition of such men as *Desfontaines* and *Freron* gave him pain, and he persecuted them with unremitting virulence and malignity. The biographer attributes his enmity against the elder *Rousseau*, to the freedom with which the latter delivered his opinion on some early productions of *Voltaire*, who had consulted him respecting them. While *Voltaire* bore the name of *Arouet*, (which he relinquished when he left the Bastille for the one by which he is now universally known, in the hope, as he expressed himself in a letter to Madame *Dunoyer*, " that it would prove more fortunate to him than the former,") he was received with politeness and treated with kindness by the most eminent of the French Lyric Poets. *Rousseau* spoke with sincerity on the productions of his young friend, not with any view of giving him pain, but for the purpose of amending what he conceived to be faults in his compositions. On being shewn the *Epistle to Urania*, he expressed with warmth the indignation which he felt at the profaneness of that performance. This was an injury never to be forgiven by the haughty and implacable spirit of *Voltaire*; and from that period he represented the critic, to whom he had till then given the appellations of his instructor and his friend, in the most odious light. A criticism on the tragedy of Zayre, not intended for the eye of the author, but maliciously revealed to him, completed the mischief; and *Voltaire* ever afterward pursued *Rousseau* with unrelenting bitterness; his letters, his poems, and even his historical works, being filled with unmerited censures on this celebrated Poet. In one of his letters, he inquires " whether it be true that *Rousseau* is dead?" adding, " he has lived too long for his own reputation, and for the tranquillity of honourable characters. I have spoken of this wretch as every honest man should speak of a monster."

As the cause of *Voltaire*'s differences with the learned *Maupertuis*, and the unjustifiable lengths to which he carried his resentment,

sentment, are well known, we shall not detain our readers with an account of them. Indeed the whole of this work has given us pain in the perusal, which we would not willingly communicate to others; since it has brought before our view only the unsocial and malignant passions of our nature, exerted with unbridled violence *by* and *against* men distinguished for intellectual capacity. Such occurrences convey an useful but a melancholy lesson; which affects the heart with sorrow, while it carries conviction to the understanding. 'By what fatality does it happen,' exclaims the biographer, 'that genius, which has raised itself to so honourable an eminence, is not afraid of degrading the cause of literature and talents by disseminating such calumnies on its votaries and possessors?'

The origin of *Voltaire*'s quarrel with the younger *Rousseau* is indeed sufficiently contemptible; it is thus stated in the present volume:

'The Poet of *Ferney* had established a theatre in his own villa; and the Encyclopædia recommended the example to the people of Geneva. *Rousseau*, who had mistaken the welfare of his country in point of religion, understood its civil interests, and opposed an establishment which appeared to him injurious to a small republic; and the eloquent letter, which he addressed to his countrymen on this occasion, had the desired effect.—This was enough to excite the ill-will of *Voltaire*, who had flattered himself with the hope that his dramatic works would have been performed at Geneva; and, although *Rousseau* had ever treated him with the greatest respect, and he in return had shewn similar civility to *Rousseau*, from this time he embraced every opportunity of injuring him in every way. He even shewed his resentment at the very moment in which *Rousseau* was suffering, on account of the publication of his Emilius, prosecutions both in the French courts of justice and in those of his own country.—*Voltaire* began his attack by aggravating an expression, which had escaped from the well-known enthusiasm of *Rousseau*, but which his better judgment disapproved. In his letter to the Archbishop of Paris, and at the close of those arguments by which he attempts to justify his Emilius, he says;—" Yes, I do not hesitate to declare that, if there had been a single government in Europe truly enlightened, a government whose views were directed to wise and useful purposes, they would have distinguished me by public honours, they would have raised statues to me."

This declaration can no longer be considered in the light of a romantic rhapsody, when we recollect that, within these few years, and in the very city of Paris, honours little short of divine have been conferred both on the philosopher of Ferney, and on his eloquent though excentric antagonist.

The biographer remarks that, without attempting to justify this language of *Rousseau*, it was not for *Voltaire* unceasingly to ridicule this desire of obtaining statues, after having thus expressed

pressed himself, under a feigned name: "If intellect be a spark of the Divinity, what man approaches nearer to the Supreme Being than the author of the Henriade? A period of two thousand years is necessary to produce a genius such as thine."

The English reader will feel interested in the chapter which is dedicated to the controversy between *Voltaire* and Bishop Warburton; if that indeed can properly be denominated a controversy, which consisted of unfounded censures and malignant sneers heaped in abundance on our learned prelate.—In his Essay on Toleration, in his *Melanges Philosophiques*, in his Philosophy of History, and in his Philosophical Dictionary, *Voltaire* frequently referred to the pages of Warburton, and supported many of his most questionable positions by authorities from the *Divine Legation of Moses*. Unbiassed, however, by the praise with which these quotations were accompanied, or by the epithets of the *learned*, the *ingenious*, the *judicious* Warburton, the Bishop, in a second edition of his work, pointed out the instances in which the philosophical historian had misunderstood his meaning, had designedly misrepresented it, and not unfrequently had quoted him unfaithfully. He exculpated himself at the same time from the charge of favouring materialism, which he proved to be very distant from his mode of thinking. Henceforwards, *Voltaire* never treated him with civility, nor mentioned his name with respect; and all flattering epithets were discarded for those of scorn and reproach. "He understands not," says *Voltaire*, "what he writes;—what is his object, I cannot conceive; he flatters government, and if he obtains a bishopric he will be a Christian: but if he fails, I know not what he will turn out."—Though Warburton deserved not this contemptuous treatment from *Voltaire*, he has debarred himself from all right to pity on the occasion, by the unmerited severity with which he and his allies treated his opponents.

In an article in our 78th volume, p. 120, we gave an account of a confession of faith which *Voltaire* is reported to have made on his death-bed; and the work before us is terminated by a similar account of a confession made by him before witnesses and a notary public in the year 1769. On this much controverted point, we scarcely know how to give or to withhold our assent.—At the close of this puzzling narrative, the author says; 'I have now presented a *comedy* to the reader, which is the best that the philosopher of Ferney ever composed, and which will amuse those to whom it is submitted.' —If it be true, however, it is calculated to excite serious reflections; and if it be false, our indignation and abhorrence must be justly called forth. At all events, it cannot be deemed

an *amusing comedy*.—The facts, in which the hostility of *Voltaire* to different individuals originated, rest on the assertion of an anonymous writer: but that such hostility existed has been evident for years to the literary world, and is proved in the volume before us by numerous quotations from his different works. S.R.

ART. IX. *Médecine Legale*, &c.; *i. e.* Legal Medicine and Medical Police. By P. A. O. MAHON, Professor of Medicine, Chief Physician of the Venereal Hospital at Paris, &c. &c. With Notes, by *M. Fautrel.* 3 vols. 8vo. Paris. 1801. Imported by De Boffe. Price 18s.

THE application of medical precepts to questions of law frequently involves some of the most important interests of society. As it is the great object of legislation to promote the happiness of man, both in public and private life, it is easy to conceive the connexion between jurisprudence and medicine; and, indeed, the relation is so intimate that a knowlege of both professions is, to a certain degree, necessary for those who are eminent in either of them. The importance of *Medical Police* may be sufficiently collected from the history of the plague, and of other epidemics.—These topics, which had engaged the attention of the older writers, have been too much neglected in modern times; and though some feeble attempts have been made to supply the requisite information, we have met with nothing so satisfactory as the work before us. The task of clearing away inveterate prejudices, and of bringing every question to the test of modern improvement, is so arduous, that we should have gladly contributed our applause to the driest examiner who should perform it: but Dr. MAHON, with much reading and reflection, writes with taste and discernment, and possesses the power of creating entertainment in the most unpromising regions of discussion.

We shall pass over the general history of Legal Medicine, and of the establishment of *Experts*, as they are termed in France, because it bears little relation to the state of knowlege in this country: only quoting, as a word to the wise, the author's account of the prevalent surgical opinions in some remote parts of the Continent:

'Without recurring to preceding times, (he says,) the barbarity of which is a monument of humiliation for humanity, we perceive still, in our day, that absurd credulity takes place among men who bid fairest for information: it is not long since a woman persuaded a physician of reputation, that her sister had been brought to bed of a fish.* They still believe in sorcerers, in many parts of France, and

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* *Raderer*, Prize Dissertation at Petersburg.

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the best heads can scarcely preserve themselves from the influence of this persuasion; and a surgeon has not been ashamed to certify that a woman who was bewitched had been delivered of several frogs. These instances, which are now only ridiculous, would have produced bloody scenes when the tribunals were less enlightened. It is half-knowlege, always presumptuous, that gives to falsehood or uncertainty the appearance of truth and evidence.'

On the subject of *Impotence*, the author observes that the number of trials grounded on this allegation is now much smaller than it was in former ages; whence he concludes that men are now less anxious to secure a direct posterity. We think, however, that there are other causes which seem more probable. In this country, at least, the increase of trials for adultery may serve to explain the enigma: if such it be.—The delicate and difficult subject of this chapter is treated by the author with great knowlege and dexterity. It comprehends every thing useful to be known, and much entertainment in addition. For obvious reasons, however, we avoid enlarging on this point; and we shall also pass over some other articles of a similar nature, briefly to notice the chapter on *Hermaphrodites*. It has been doubted by some naturalists, whether any human being has existed, combining the parts of both sexes in a perfect degree. Dr. MAHON gives a particular account of the dissection of an hermaphrodite, which appeared to unite the sexes more completely than any other yet known: but, in this case, the different organs were far from perfect, and those which internally marked the distinction of sexes were placed on opposite sides. The intentions of nature were intirely defeated by this mixed organization.

In treating on *Defloration*, the author justly allows little weight to medical opinions; on that of *Rape*, he perhaps carries his scepticism too far.—The chapter on the *Signs of Pregnancy* is full and correct, and may be consulted with great advantage. Dr. MAHON observes that the signs from which the occurrence of parturition is to be deduced, in criminal cases, are very uncertain after the lapse of a short time. The question of gestation beyond the usual period is carefully discussed; and the errors and prejudices, which had led to a belief in its occurrence, are cleared away.—Respecting abortion, and the marks of premature birth, the author's observations are copious and useful, without much novelty.

Laudable humanity is displayed in the chapter on *Monsters*; an unhappy (though fortunately rare) species of beings, who are in general denied the protection of parental offices, and consigned to the butchering hands of an ignorant midwife or nurse. A miserable creature of this description cannot be

deprived

deprived of life, without a crime; and if his imperfect organization renders him incapable of those exertions by which men in general improve their situation, it ought not to debar him from sharing the means of subsistence.

We now come to a more interesting topic of discussion, that of *Mental Derangement;* the judicial relations of which have been too long neglected by medieal writers. The symptoms which characterize the approach of insanity are pointed out; and the alienations of mind which arise from the effect of poisons, or intoxicating liquors, taken into the system, are discriminated. With respect to the probable existence of a maniacal paroxysm, during the actual commission of a crime, the author thinks 'that, when men have acted against those principles and feelings which naturally exist among all, humanity and justice require us to believe that the criminals were actuated by a fit of insanity.'

The chapter on *Feigned and Concealed Diseases* is curious and instructive; but, as only certain diseases can be imitated by impostors, the discussion does not take a very wide range. There is also a class of diseases falfely imputed, from hatred or interested motives, to persons really in health. The physician has need of great sagacity, as well as of all his caution, under such circumstances, to decide on the reality or imposture of the complaint. He will meet with many hints worthy of attention in these pages. Dr. MAHON has cited various curious facts on this subject, from different authors; and the following, which he relates from his own knowlege, shews to what an extent deceits of this nature may sometimes be carried:

'A young man, put in requisition, came to the French army, while it was blockading Luxembourg. After having passed a night at the out-posts, he declared that he was blind; and he was sent to the hospital. As the pupils contracted well, he was suspected of imposture: but he bore the most painful applications, and was even ready to suggest the employment of them. He was then consigned to the principal army-surgeons, who also apprehended a trick. After different trials, they placed him on the brink of a river, and told him to go on; two boatmen being ready to receive him if he fell into the water. He walked forwards, and allowed himself to fall into the river, whence he was immediately rescued. Convinced by this experiment that he was really blind, the surgeons offered him his discharge: but they warned him that it would be of no use to him if it should afterward appear that his infirmity was feigned; and if he confessed the truth, they promised him a complete dismission. He denied all knavery at first: but, on being assured that they would keep their word, he opened a book, and read to them.

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A large part of the second volume is occupied with the consideration of *Wounds*. The author enters at considerable length into the opinions of juridical writers, concerning the distinctions of the mortal tendency of wounds in the abstract, and the application of these distinctions to particular cases of homicide: but it is unnecessary for us to follow him in this career, because the criminal law of our country is founded on more simple principles than those of foreign codes. It can never become a plea in our courts of law, for example, in favour of a homicide, that he was not aware of the fatal effects of a wound in certain parts of the body: he is justly made responsible for the consequences of his attempt to injure another. The author's division, however, of wounds into those which are *necessarily* mortal, and those which only become so from the constitution of the individual, or from contingent circumstances, may be useful in ameliorating the rigour which seems to have pervaded the French law, respecting homicide.

Dr. M. next examines, with much accuracy and minuteness, the comparative danger of wounds in different parts of the body, and states the combinations of circumstances under which those that are not inevitably fatal may accidentally terminate in death. This part of the work well deserves to be consulted by students.

On the subject of *Apparent Death*, the author has given many humane and useful cautions against premature interment, which we hope will have due weight. It is really melancholy to learn, from so recent a publication, that our neighbours still require instructions and cautions on so important a matter; and the interest of every thinking individual should lead him to concur in the abolition of this dreadful practice. The observations respecting precipitate dissections should also be carefully remembered by anatomists; the example of *Vesalius* ought, indeed, to have sufficed for preventing such tremendous mistakes: but it appears that more than one victim has shewn symptoms of vitality under the dissecting knife of a French surgeon, even within a few years.

The principal signs of *Violent Death* are stated to be six; hæmorrhage, ecchymosis, inflammation, congestions of blood, every mark which denotes that the patient had suffered pain, and spasms which continue even after death. Several of these appearances, however, may be produced by diseases, as the author has remarked; and it is only by a careful comparison of them that a conclusion can be formed.

A long chapter, on the *Method of Opening Dead Bodies*, contains many useful directions, and pertinent remarks.—The next section treats of *Poisons*. The general description of the Signs of Death

Death from Poison is not very happily arranged. Instead of a loose enumeration of different appearances, it would have been more useful to have referred each class of symptoms to the peculiar noxious power by which it is produced; and thus to have distinguished the effects of poisons, which destroy by inflaming the stomach and bowels, from those of substances which enfeeble, and at length extinguish the energy of the brain and the nervous system. The author considers, with *Hèbenstreit*, the separation of the villous coat of the stomach, as the most positive sign of the exhibition of poison: yet this appearance, we conceive, is by no means to be expected in the case of some poisonous substances.—The following passage is more satisfactory:

'If a person in good health, after having taken some food, drink, or medicine, finds himself suddenly attacked by vertigo, pains in the stomach, colic, vomiting, cholera morbus, spasms, convulsions, faintings, stupor, and swellings of the lips, throat, stomach, or belly, with a painful sense of burning heat; and if, in addition to these symptoms, there be found among the matter rejected or evacuated by the patient, any chewed herbs, remains of roots, mushrooms, juices, powders, salts, or pills; if he complain of a bad smell, or taste of the matter vomited; or lastly, if no epidemic disease prevail, accompanied with similar symptoms; we may suspect the action of poison.'

Dr. Mahon distinguishes the fallacious from the certain symptoms here enumerated; and, among other useful observations, he remarks that he has known every sign of poison produced by swallowing a roasted chesnut whole.—He also discriminates between the effects of irritating poisons, which occasion inflammation of the stomach, and those of sedative and narcotic poisons, which seldom leave any visible traces of their agency in the viscera.

Particular poisons are specified in another chapter; in which, though the subject is clearly arranged, we observe nothing that requires particular notice.

The next point of discussion is that much-contested question of *Child-Murder*. The author inclines, in his general view of the appearances indicating this crime, like most of our own late writers, to the merciful side. He opposes the notion which had prevailed too generally on the Continent, that the neglect of tying the umbilical chord, after delivery, must uniformly cause the death of the child; and he shews with how many exceptions the danger of hæmorrhage from the division of the chord is to be admitted. The proof of child-murder, derived from the specific gravity of the infant's lungs, is carefully considered; and Dr. M. concludes, from comparing a variety of experiments, that the lungs of a fœtus which had never

never respired will swim on the surface of water, when putrefaction begins to take place, but that the slightest compression will precipitate them to the bottom.

The experiments of M. *Ploucquet*, on the specific gravity of the lungs. as ascertained by the balance, are also mentioned. He calculated that the weight of the lungs is doubled by the introduction of blood into that organ, in consequence of respiration. Much accuracy, however, would be required, to establish so important a mark of distinction between a fœtus which had respired, and one which had not;—and, after all, the simple fact that respiration *has* taken place in the fœtus does not prove that it was afterward intentionally destroyed, as Dr. Hunter has well observed.

The volume concludes with particular directions for examining the body of the fœtus, in cases in which a suspicion of violent death arises. To some of our readers, these directions will perhaps appear unnecessarily minute: but it must be considered that this branch of legal medicine has occupied a great degree of attention in foreign courts of justice; and that, in the course of ages, many errors have been accumulated on the subject, which the present author is usefully employed in correcting.

Volume the third of this interesting work opens with the subject of *Death by Drowning*. The principal object of the medical legalist, in this inquiry, is to ascertain whether the subject had perished in the water, or had been thrown into it after death. On this question, we meet with much discussion, and little real information. The obsolete notion of the reception of water into the bronchia is introduced, but no reference is made to the discovery of Dr. Godwin. In justice to Dr. Mahon, however, we must observe that this article is said to have been furnished by Dr. *De la Fosse*; and in the succeeding chapter, which treats of *Death occasioned by Suspension*, we find the same person, to our astonishment, maintaining the exploded doctrine that life is destroyed in this case by the accession of apoplexy. Such extreme ignorance of the experiments and inductions made in this country by a variety of writers, who have trodden in the footsteps of Dr. Godwin, is perfectly unaccountable.

We next meet with some judicious observations on the method of drawing up Medical and Surgical Reports of different kinds; and authentic specimens are given, which may assist the young practitioner,—especially as several errors which they contain are pointed out.

A number of questions relative to Legal Medicine are afterward enumerated, rather than discussed.—Indeed, this volume may be regarded as chiefly composed of hints and fragments.

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In giving a sketch of *Medical Police*, Dr. MAHON treats of hospitals, lazarettos, of the abuses respecting air, water, food, &c. He proposes that there should be inspectors of the dead, to prevent premature interment.

In a chapter on *Celibacy*, Dr. M. observes that the greater number of suicides are batchelors; and that instances of this crime appear to have multiplied in France, since marriage has been avoided by many persons on account of the expences attached to it. Much of the pathology in this chapter, however, is obsolete. The reflections on the necessity of encouraging marriage among soldiers are excellent, both in a medical and a political view: but we think that Dr. MAHON has gone rather too far, in proposing that governments should interfere to prevent individuals, affected with hereditary diseases, from entering into the matrimonial state. Such a check on this most powerful of all inclinations would hardly be endured under the most despotic sway.

The state of *Pregnancy*, and that of *lying-in Women*, are considered in their relation to society; and much useful information is given on both subjects.

Dr. MAHON treats of the *Cæsarean Operation*, merely with the view of saving the child after the death of the mother. He observes that it is difficult to ascertain the death of the parent before the expiration of twenty-four hours. The following are the signs on which he thinks the performance of the operation ought to depend:

That the supposed death of the mother shall have been preceded by a severe disease, or by symptoms which generally prove mortal.

That efforts shall have been made to restore respiration.

That the action of the heart and arteries shall be no longer perceptible.

That all motion shall have ceased, excepting that of the infant in the womb.

That the natural heat shall be extinct, either totally, or in proportion to the continuance of the symptoms which shall have carried off the patient; and in the latter case, the heat of the body generally ceases before the last gasp. Finally,

That all the usual remedies against the different kinds of asphyxia shall have been employed.

Even with these precautions, tending to ascertain the death of the mother, Dr. MAHON advises that an attempt should be made to deliver by instruments, in preference to the Cæsarean operation. He adds the following words, which deserve particular attention, at a time when the authority of French

practitioners is eagerly urged in favour of this practice on living mothers: * 'It would be necessary to appoint accoucheurs for the particular purpose of performing this operation on women who die undelivered: for, though examples are quoted of living women who have undergone it with success, in unpractised hands, yet common experience demonstrates that these operations are no better than a disgusting massacre, and that those who perform them hardly suspect the subjects of them to be alive.' We hope that these humane sentiments will be generally adopted by British practitioners.

A chapter follows on *afflictive Punishments*, in which Dr. MAHON recommends a plan similar to that introduced by Mr. Howard in this country. The editor has added a note, in which he informs us that, in the prisons at Rouen, the spinning of cotton has been introduced as an employment.

The work concludes with a chapter on *Inoculation for the Small pox*, for which Dr. MAHON was an advocate. The great discovery of Dr. Jenner has happily superseded all discussion on this subject.

After having allowed so much room to our account of this book, it is unnecessary to add that we recommend it to the attention of our medical friends.—A translation, abridged in some places, and accommodated to the law of this country, would be a valuable present to the Profession.

A slight biographical sketch of Dr. MAHON, prefixed to the first volume, informs us that he was born at Chartres, in 1752, and died in 1800, aged 48, after an illness of only two days, caused by an indefinite complaint in the chest. He is said to have been a man of such good character that his death is a loss to society, and of such skill in his profession that medicine will long mourn his departure. His mother, on being informed of the fatal event, exclaimed; "My son, my poor son; I shall never again behold thee! This is the first, the only pang which thou hast ever excited in my bosom."

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* '*Il seroit donc necessaire qu'il y eût des accoucheurs chargés spécialement de pratiquer cette opération sur les femmes qui meurent etant grosses. Car, quoique l'on cite quelques exemples de femmes meme vivantes opérées avec succès par des mains peu exercées, cependant l'expérience commune démontre que ces opérations ne sont qu'un massacre dégoûtant, et que ceux qui l'exécutent soupçonnent à-peine que celles qui en sont le sujet peuvent être encore vivantes.*' Tom. 3. pp. 209, 210.

ART. X. *Sermons de M.* E. S. REYBAZ, &c. *i. e.* Sermons by E. S. REYBAZ, Minister of the Holy Gospel, formerly Representative of the Republic of Geneva to the French Republic, &c. Accompanied by Hymns adapted to each Sermon, and preceded by a Letter on the Art of Preaching. 8vo. 2 vols. Paris. 1801. Imported by De Boffe, London. Price 10s.

ANY publication of a religious cast in the French language would lately have been a novelty: times, however, are now changed; and that government, in imitation of every government yet known, has taken religion by the hand, and lent it a portion of its fostering influence. The ministers of the altar, if not restored to their former rank and emoluments, have been reinstated in their functions, and placed under the care of the state. As the establishment of the new Gallican church, therefore, forms an epoch, it is not improbable that some of its members may be ambitious of illustrating the event; and that this language, of late so exclusively the vehicle of infidelity, may again add learned, ingenious, and eloquent treatises to our theological stores. It will be seen whether the future invisible rewards of Christianity, after a period of persecution, will have the same effect which rank, wealth, and court favour, produced in the reign of Louis: but we fear that the men of this day are of too terrene a make, to be impelled to great exertions by spiritual motives, in the total absence of all earthly remuneration. We own that we have little hopes of seeing the reign of *Bonaparte* rendered illustrious by geniuses in the theological line. Within the Roman pale, we do not expect to see the *Massillons*, the *Bourdaloues*, the *Flechiers*, and the *Bossuets* of a happier period again rising to our view; nor, among the Protestant seceders, do we look for new *Saurins* and *Abbadies*.

The preacher of the discourses here offered to us is a minister of the reformed communion; now that Geneva is incorporated with France, a subject of the First Consul; and a member of that inferior establishment which, under the Concordat, embraces the Protestants. He discovers a spirit and turn which have long prevailed in that class of Christians on the continent to which he belongs; and which consist in an aversion to dogmas, and an adherence to the letter of divine writ. Though we find in his compositions no reference to the councils of antient times, nor to the synods of more modern days; neither to the former held at Nice, Chalcedon, and Ephesus, nor to the latter which met at Augsburgh or Dort; yet his pages are enriched with numerous and apt quotations from the sacred Scriptures. Those, therefore, who are not wedded to the subtleties of scholastic dogmas, who have no taste for technical theology, but who esteem the Gospel for the

hope which it excites and the morals which it inculcates, will value these discourses; since they breathe a most benevolent and charitable spirit, and glow with piety and the love of virtue. Depraved indeed must be that man, or perverted to a most unhappy degree, who does not rise from the perusal of them wiser and better. The author's views of the subjects on which he treats, are correct; and, as compostions, the sermons are methodical, judicious, neat, and animated. If they present no profound researches, if they contain no elaborate disquisitions, if they boast of no high strains of eloquence, they are the productions of a well-informed mind, of one whose heart beats high with the love of all that promotes the temporal and eternal welfare of man. Yet, while sermons of high merit, in our own language, lie neglected and unknown, we cannot expect that foreign performances of the same kind will attract the attention of the English public.

In the balance of orthodoxy, M. Reybaz may perhaps be found deficient; and he may be charged with not having sufficiently displayed his powers on the tenets of the Trinity, the incarnation, the vicarious sacrifice, original sin, and justification by faith. He does not indeed directly negative these doctrines: but we suspect that, in the judgment of the sound churchman of the present day, silence on these points convicts of heretical pravity; and that the man, who confines himself to such phraseology as the fraternity of Cracow would use, will be suspected of not extending his belief beyond what has been called Christian Deism, or Unitarianism.

We shall offer to our readers a few specimens of the author's style and manner of inculcation.—From his discourse on the Respect due to Old Age, we select the following apostrophe:

'O thou! who vauntest thyself on thy youth, thy person, and thy strength, observe that old man; this is thine own image, which nature places before thine eyes: every day approximates thee to it by imperceptible degrees, and at length the likeness will become complete:—except, perhaps, that one day will see thee more reduced than he is now, an object of greater compassion, and beset by more infirmities. Then wilt thou look about in vain for what thy indifference refuses to him; and undisciplined and disdainful youth will repay thee, with usury, the indifference and contempt with which thou treatest him.'

The succeeding passages, we think, highly merit attention:

'Alas! my brethren, what shall we say of those institutions, so much boasted in this world as the schools of urbanity and manners, as the lyceums in which our youth are formed to good breeding; in which the finest geniuses appear rivals in the art of introducing the purest morals into practice, of rendering pleasure itself subservient to virtue,

virtue, but in which, nevertheless, is effected the extinction of those respectful sentiments, which we preach to you? I speak of the *Theatres*.

'Go to this pretended school of virtue and good breeding. Attend to those whom the public voice has long proclaimed to be the first masters in this celebrated career: what do you expect to see there? examples of respect and reverence towards age? Quite the reverse; you will there see, by the side of fathers who are always represented as foolish and contemptible, children who mock them, and expose them to ridicule. On one side, old men who display all that is ridiculous in old age, old fashioned taste, silly pretensions, and sordid passions; on the other, young persons who insolently league together to deceive them, and who labour openly to betray them.

'Thus is age held out to scorn, by associating it with conduct and manners that degrade; in like manner as, formerly, vile slaves were made drunk, in order to furnish diversion to youth.

'What follows? Young persons, accustomed to see in age nought but delirium and extravagance, carry into society the opinion which they derive from these unnatural exhibitions, the just colouring and fidelity of which it is so much the fashion to extol. Behold the lessons which the theatre inculcates on youth;—how it forms it to filial veneration, and a due regard to the claims of age!'

In the sermon on Religious Sensibility, we meet with these remarks:

'Of all the perversions of human sensibility, the greatest and the most dangerous is that which consists in limiting its operation to our own persons; in placing ourselves like the insect in his web, in the centre of all, in order to appropriate to ourselves whatever comes within our reach.

'This vice is, without doubt, antient: but it was reserved to our age to give it complete culture; to make it one of its distinct characteristics; to force moralists to create a new term in order to designate a vice which is peculiar to us, and to consign it to public contempt.

'Let, then, this monstrous vice go down to our posterity under the tarnished name of *Egotism;* let it inform them that this age abounded more than any other in those men of exterior polish, whose morality consisted in the speculations of selfishness, and the refinements of mean private interest: let it inform our posterity that, in this age, renowned for politeness and humanity, politeness is the art of disguising, by specious appearances, an unwearied self-advancement; and that the fashionable humanity is a mere name.'

The preacher next considers the *vain* and the *effeminate* egotist, and then proceeds thus to describe the *hardened* and *frigid* egotist;

'He regards sensibility as a weakness, and its dictates as folly. Fair in appearance towards his associates, he labours in fact solely for himself. To derive from society the greatest advantages at the

least expence,—this is his principle, this the aim and study of his life!

'Every where we meet these caustic calculators, who weigh all things in the vile balance of individual interest; who occupy, in their own estimation, the place of the whole world itself; and who regard other Beings as existing for their sole use. Terrific vice! because it is the parent of all other vices; it leads men to the last degree of social corruption, to the highest pitch of barbarism; it is a vice which ought to be considered as the disgrace of society, of which it is sure to prove the ruin.'

We shall add one more extract, which the tongue of *Massillon* might have pronounced, taken from the sermon on the Efficacy of the Divine Word:

'Finally, religion elevates us above terrestrial objects. What, my brethren, is the object of all our occupations here below? Follow men to the Bar, to the Council Board, to the public or private assemblies, wherever they meet, and hold intercourse together. Human interests, human views, projects often frivolous, always limited, always perishable; lo, these are the eternal subjects of our discussions and pursuits.

'Let eloquence exhaust its art, and paint these vanities in deceitful colours; let our inclinations concur with it in seducing us. Precarious, fleeting happiness! Illusion of short duration! I know not what secret languor moves along with us in this confined sphere. A sentiment of satiety and disgust attaches itself to the return of these vain objects. We feel that we are not made to be always busied about this world; and that the pleasures which we here taste are only introductory to others. Our thoughts require subjects more vast to occupy them, our affections demand objects more noble to fix them. It is to religion that we must look for them. It is at the foot of the altars raised in our temples to its honour, that man, throwing aside the burden of human things, and extricating himself from cold occupations, from groveling interests, and from puerile attachments, *hears a voice which exalts, elevates, and rejoices his soul.*

'All is magnificent in the objects of Religion. All her views comport with the highest faculties of our nature. Her features awaken our most lively sensibility. Delicious sentiments mingle themselves with the grand thoughts which she inspires. She displays her celestial origin, her celestial destination.—It is not to small portions of time, a few years, a few generations, a few ages, that our speculations are here limited; they embrace eternity. They are not finite Beings like ourselves with whom we hold intercourse: it is with a Being who has for attributes, absolute perfection; for limits, immensity itself. It is no longer the assemblage of a few objects, frivolous, uncertain, and of dubious quality, that we seek; it is happiness complete, solid, perfect in its nature, and infinite in duration like God himself.

'To this disengagement from objects of sense, on this contemplation of immortal good, (who among the faithful, my brethren,

has

has not experienced it?) what feelings of joy, what pure and lively ravishment of soul, are attached? I am not afraid to say that, were it possible that religion was not the work of God, it would be at least the most admirable work of man; and this sublime chimera would afford us more worthy occupation, than all the brilliant realities of human life!'

It will appear from these extracts that M. REYBAZ prefers the discussion of moral subjects to those which are purely theological and polemical; and the enumeration of the Contents of these volumes will farther exemplify this statement. They treat of,—The Glory of God as declared by the visible Heavens.—The Respect due to Old Age.—God no Respecter of Persons, but every where the Friend of the Righteous.—Religious Sensibility.—Advantages of Moderation in our Desires.—The Deceitfulness of the Wicked.—Peace in all its Relations.—Efficacy of the Divine Word.—The Blessedness of the Faithful in the Hour of Death.—The Littleness and Dignity of Man.—The Love of God in the Redemption.—Our Dependance on God in Life and Death.—The Blessedness of the Pure in Heart.—The false Confidence which Prosperity inspires.—Rash Judgments.—Christian Liberty, (*If Christ shall make you free*, John, viii. 36.).

In the introductory essay *on the Art of Preaching*, the author mentions that few professions so much require the union of great talents as that of the sacred ministry; which demands all the gifts of the mind, all the faculties of the soul, and all the powers of the body.—The sequel of this letter explains the manner in which young men must proceed to qualify themselves for discharging with propriety the duties of this high vocation: but, as we suspect that the writer's lessons would not be altogether consonant to the ideas of preaching which prevail in this country, we shall not enlarge on this part of the work.

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ART. XI. *Annales de Chimie; i. e.* Chemical Annals, Nos. 124—128. 8vo. Paris. 1802. Imported by De Boffe, London.

THE first paper in these Numbers, of which we are now to give an account, relates *Experiments on Galvanism*, by M. SIMON.—Various experiments were made with Volta's Electrical Pile, principally with the intention of ascertaining the phænomena and effects of the sparks on different metals. The author also notices the changes produced by rarefied air and oxygen gas. The greater part of these experiments, however, have already been anticipated in this country, and therefore we shall not trouble our readers with the particulars.

Report made by M. GUYTON on an Instrument intended to indicate the Quality of Gold Coin.—This instrument is an improvement on the hydrometers of Fahrenheit and Nicholson, which ascertains the quality of the metal by its specific gravity.

On the Hydro-Sulphuret of Potash; by M. VAUQUELIN.—In a former number of the Annals, this chemist gave some account of the hydro-sulphuret of soda, and in like manner he now describes the characteristic properties of hydro-sulphuret of potash. This salt is white and transparent:—it crystallizes in the form of prisms terminated by pyramids, each having commonly four but sometimes six faces:—the flavour of it at first is alkaline, but afterward extremely bitter:—it deliquesces in the air, and becomes a thick liquor like syrup:—as it melts, it tinges paper, wood, ivory, the skin, and the nails, with a green colour, which however speedily disappears:—it dissolves in water and alcohol, and produces cold; and it acts on metallic solutions exactly like hydro-sulphuret of soda, but may easily be distinguished from the latter, by the crystals of alum which are immediately formed when a few drops of solution of hydro-sulphuret of potash are added to a solution of alumine in sulphuric acid.

Observations and Experiments on the Use of Oxygen in the Cure of Tetanus; by M. SARASIN.—The author here relates several cases in which nitric acid was given internally, and oxygenated lard applied externally, with the most beneficial effects.

On the Efflorescence of Sulphate of Magnesia observed in the Quarries of Montmartre; by M. SOCQUET.—From the circumstances which attend this efflorescence, from the laws of affinity, and from some experiments purposely made, M. SOCQUET is of opinion that sulphate of magnesia may be obtained in great abundance, and at very little expence, by mixing earthy substances containing magnesia with sulphate of lime well pulverized, and oxide of iron; to which may be added some animal or vegetable substance, which, by fermentation, may afford the carbonic acid requisite to effect a double decomposition. The same may also be obtained with still more economy and facility, by roasting a large quantity of pyrites with magnesian substances; which, by subsequent washing, evaporation, and cooling, would furnish sulphate of magnesia in very considerable quantities.

Objections to a Proposition of Lavoisier on the Evaporation of Fluids; by Dr. CARRADORI.—M. *Lavoisier* has established as a fact, that the same body may be solid, liquid, or aëriform, according

cording to the quantity of caloric with which it is penetrated; because caloric exerts a repulsive force tending to overcome the attraction of the molecules which compose the body. If the repulsive force be inferior to the attraction of the molecules, the body will be solid;—if the repulsive force and the attraction be equal, the body will be liquid;—and if the former exceed the latter, the body will be aëriform. Besides these two forces, there is a third by which they are modified, namely the pressure of the atmosphere; for by this pressure the repulsive force of caloric does not so speedily vanquish the force of attraction between the molecules; and therefore, if this pressure were totally removed, we should not have any constantly liquid body: since, on the smallest augmentation of heat, exceeding the degree essential to liquidity, these bodies would be converted into vapour.—Dr. CARRADORI, however, remarks that this proposition is not correct; because some substances, such as the fat or fixed oils, may be exposed to any degree of heat without being transformed into vapour, and therefore there are bodies which are constantly and not accidentally in a liquid state.

On the Oisanite, or Anatase; by M. VAUQUELIN.—From the experiments made by M. VAUQUELIN, it appears that this substance is *Titanium;* it must therefore be removed from the class of stones, and placed in that of the metals.

A Literal Translation of Observations on the Kermes Mineral, or Red Hydro-sulphurated Oxide of Antimony; by M. CAVEZZALI.—This author gives an account of several experiments, from which he deduces the following corollaries:—1. The Kermes mineral is only oxide of antimony combined with sulphurated hydrogen and a small portion of sulphur. 2. The Kermes is soluble in the alkaline hydro-sulphurets, but is insoluble in the alkalis. 3. Sulphur never combines with the alkalis without the help of the decomposition of water, by means of caloric. 4. In the dry way, the alkaline hydro-sulphuret receives from the atmosphere (with which it has much affinity) the water requisite for its formation. 5. Water, both in the dry and humid way, by its decomposition, promotes the oxidation of the antimony; while its hydrogen unites with the sulphur and alkali, so as to form an alkaline hydro-sulphuret,—the only solvent of oxide of antimony. 6. The Kermes is held in solution by the excess of alkali, and it remains long in this state. The more or less rapid precipitation of the Kermes is owing to variations in the causticity of the alkalis. 7. The causes which determine the precipitation are, 1st, the excess of water in the lixivium, which, by separating the molecules of the alkali, diminish their capacity to retain the oxide of antimony; and 2dly, the absorption of carbonic acid gas by the alkalis. 8. The colour

colour of the Kermes is various, in consequence of the greater or less degree of oxygenation of the antimony. 9. This oxide of antimony has so great an affinity for oxygen, that it imbibes it from the atmosphere, and loses its colour. 10. This loss of colour is produced by the united action of oxygen and light. 11. The precipitation ought to be made in a place in which there is neither too great a current of air nor too much light. 12. Cold water injures the beauty of the Kermes, and therefore water moderately hot should be employed. 13. Rain water is the best for this process, because the selenite, which is commonly present in spring water, is found to be very injurious.

On an Ore of Superoxygenated Lead.—According to M. VAUQUELIN's analysis, this ore is composed of,

Oxide of arsenic -	38
Oxide of lead - -	22
Oxide of iron -	39
	99

There is much reason for suspecting that the lead is in the state of brown or superoxygenated oxide.

Extract from a Memoir of M. PROUST *on the Species of Tannin.*—It is here endeavoured to prove that there are several species of the tanning principle, or tannin, which may be obtained from catechu, dragons' blood, sumach, fustic wood, and other substances.

Analysis of the Diaspore; by M. VAUQUELIN.—This stone appears to be of the nature of the Oriental ruby or sapphire; M. V. having found it to be composed of alumine, with the exception of 2 or $\frac{3}{100}$ths of oxide of iron, which he considers as accidentally present.

Experiments on Charcoal; by Messrs. CLEMENT *and* DESORMES.—This investigation was undertaken in consequence of doubts entertained by the authors, respecting the prevalent idea that charcoal contains (even after having been exposed to an intense heat) some portion of the volatile principles with which it was originally combined, and especially hydrogen. The experiments related in this paper induce the authors to conclude that, when charcoal is well burned, it is always of a similar nature, and does not contain any perceptible quantity of hydrogen.—In the course of these researches, some remarkable phænomena were observed, when sulphur was sublimed and passed over charcoal inclosed in an ignited tube of porcelain. During this process, no gas is discharged: but the substances combine together, and form a body, the properties

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of which differ according to the circumstances of the operation: in one case, the charcoal totally disappears: but, if it be in excess, then a fluid substance is formed, to which the name of carbureted sulphur has been given, (*soufre carburé*,) and which has many singular properties. The specific gravity of it, compared with that of water, is as 13 to 10: it is extremely volatile, and evaporates slowly at the common temperature of the atmosphere, producing a considerable degree of cold; and under the receiver of an air pump, when the barometer gauge stands at about 10 inches, it rises in the form of gas.

General Considerations on Vegetable Extracts; by M. PARMENTIER.—This valuable paper may be consulted with much advantage by all pharmaceutical chemists; and we regret the impossibility of doing justice to it in the form of an abridgement.

Experiments on the Decoloration of Vegetable Liquors, by Means of Powder of Charcoal; by M. DUBURGUA.—From these experiments, it appears that charcoal may be beneficially employed to clarify vegetable juices, syrups, waters, spirituous tinctures, oils, &c. &c. &c.

Sequel to an Essay on Æther; by M. DABIT.—We have here an account of some experiments from which the author attempts to prove that, during the formation of sulphuric æther, the sulphuric acid loses a certain portion of oxygen, but not sufficient to reduce it to the state of sulphureous acid. He therefore regards this as a new acid, intermediate between the sulphuric and sulphureous, and he proposes to call it oxygenated sulphureous acid. This opinion, we think, has been rather hastily formed, since the experiments can by no means be regarded as conclusive.

Experiments on the supposed Gaseous Oxide of Carbon, or Carbonous Gas; by the Society of Dutch Chemists.—From the results of their experiments, these gentlemen conclude, 1st, that *Cruikshank*, *Guyton*, *Desormes*, and *Clement*, have been deceived by an apparent difference between this gas and carbonated hydrogen gas, and that thus they have erroneously been induced to consider it as a new species: 2dly, that the synthesis and analysis of this gaseous oxide prove that it is composed of hydrogen gas and carbon; and that therefore it can only be regarded as a particular modification of carbonated hydrogen gas: 3dly, that every production of this gas is attended with a decomposition of water; and consequently that the appearance of hydrogen gas, during the reduction of metallic oxides by charcoal, (contrary to the opinion of Dr. Priestley), is not any objection to the modern chemical doctrine.

Remarks by M. FOURCROY *on the preceding Memoir.*—This celebrated writer here observes that the analysis made by the Dutch chemists of the gaseous oxide of carbon, which they consider only as a particulsr modification of carbonated hydrogen, does not seem to be sufficiently exact to authorize them to make such a positive assertion; and he suspects that the gas examined by them was mingled with a small portion of carbonated hydrogen, which they confounded with the former, especially as it resembles it in many respects. The experiments already made on the gaseous oxide prove that it is difficult to obtain it pure, and that it commonly is mixed with some carbonated hydrogen. M. FOURCROY intends soon to publish, in conjunction with Messrs. *Vauquelin* and *Thenard*, some experiments which he hopes will fully establish the existence of the gaseous oxide of carbon, as distinct from carbonated hydrogen gas.

Observations on the Zoonic Acid; by M. THENARD.—This chemist proves by his experiments, that the substance called zoonic acid is nothing more than acetous acid, holding in solution an animal substance approaching to the state of oil; and that it is this animal matter which causes the acid to precipitate various metallic salts, especially those of mercury and of lead.

The other articles in these numbers being of little importance, or not original, have been passed over in silence, conformably to our established custom.

Hatch.

ART. XII. *Mémoires sur l'Egypte,* &c. *i. e.* Memoirs concerning Egypt; published during the Campaigns of General *Bonaparte*, in the Years 6 and 7; and also other Memoirs published during the Years 7, 8, and 9. Two vols. 8vo. Paris, 1800, 1802. Imported by De Boffe, London.

WE have already given an abstract of the former volume of this work, from an English translation of it*; and we have now only to analyze the second part. After a short account of the proceedings of the Institute at Cairo, we meet with

An Analysis of the Water of the Nile, and of some Saline Waters; by M. REGNAULT.—The water used for this analysis was taken at the point of the isle of Raoudah; and the result of the author's operations is that the water of the Nile is extremely pure, and capable of supplying every purpose of rain-water, of which Egypt is deprived; and also of distilled water, which

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* See M. R. Vol. xxxiii. N. S. p. 131.

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is very dear in that country, on account of the scarcity of that which is fresh. Several saline mineral waters, in Cairo and the neighbourhood, are accurately analyzed: but, as the country seems fated to relapse into a barbarous state, this kind of information is of little importance.

Report of the State of the Moristan, or Hospital of Cairo; by M. DESGENETTES.—It appears that this hospital, which is capable of receiving a hundred patients, had been shamefully neglected and mismanaged, before it engaged the attention of General *Bonaparte*. The details are entirely local: but there are some good general observations in a succeeding paper, by the same author, on the formation of *a Hospital for the Poor of Cairo*. Fer.

Continuation of Extracts from the Geography of Abd-êr-Rachyd êl-Bakouy, containing a Description of Lower and Middle Egypt: by M. J. J. MARCEL.—These extracts, which prove that the original work resembles our geographical gazetteers, contain many curious particulars, and in some places manifest the ignorance of the modern Turks respecting the antient history of the Greeks and Persians. Short accounts are here given of *Iskanderyéh* (Alexandria), *Rachyd* (Rosetta), *Damyetta*, *Gezyret Tanys* (isle of Tanais), *Faramah*, *Gifar*, *Eylah*, *El-A'rych Gyzeh*, *Mounf* or *Menf* (Memphis), *El-Fayoum*, *Fosttatt*, *El Qahirah* (Cairo), &c. As a short specimen, we shall transcribe this Eastern Geographer's description of *Memphis*:

'This antient capital of Egypt is situated on the left bank of the Nile, and was formerly a very rich and flourishing city. It was the residence of Pharaoh, before whom *Mousa* (Moses) performed his miracles, and whom God drowned in the *Bahhar-Qolzoum* (Red Sea). Some assert that this was the first city built in Egypt after the Deluge. Four immense canals of the size of rivers passed through it, and met in the middle of a vast square in the front of Pharaoh's palace. Here this prince established his royal throne, and here he exclaimed in his pride, "Four rivers roll beneath my feet." Memphis continued to be the seat of power, and the residence of science and the arts, till the time of Alexander, who built the city of Alexandria. It is now entirely destroyed: but there are still some ruins which attest its former grandeur and magnificence.'

The French editor has enriched his extracts from the Oriental geographer with some valuable notes, to which our limits will not allow us to do justice. At the word *Mousa* in the above account, we are referred to the bottom of the page, where considerable additions are made to the original text respecting the eastern history of *Moses*, and where we read as follows:

'*Mousa êbn A'mram, êbn Qâhât, êbn Lâouy, ëbn Ya'qoub*, (Moses the son of Amram, the son of Qahat, the son of Levi, the son of Jacob,)

Jacob,) this is the name which the Mohammedans give to Moses, whom they hold in the greatest veneration, and who is not less celebrated among them than among the Jews and Christians. They give him also the surname of *Kalym Allah* (*i. e.* he who conversed with God) on account of the familiar discourse which he had with God for the space of forty nights, as related in the second chapter of the Koran, which contains also a part of the history of Moses. The wonders which he performed before Pharaoh are written at length in the seventh chapter; where it is said that God, in token of the power which he had bestowed on him to work miracles, caused his hand to appear of a singular whiteness and brilliancy. The people of the East, in allusion to this passage of the Koran, say of a very able physician, or of any man of extraordinary talents, that *he has a hand as white as that of Moses.*—The Mohammedan histories represent Moses as having flourished in the year 2347 before the Hegyra, or in the year 1727 before the Christian æra.—The Hebrews give to Moses the name of *Moséh* or *Messéh,* which they say the daughter of Pharaoh bestowed on him, expressing in the Egyptian language *saved out of the waters*; (see Exod. ii. 10.) and, in fact, in the present language of Egypt, the word Môysês or Môusés is composed of the three following;—*m* (from), *môon* or *môy* (water), and *sès* or *sis* (taken). This example, together with many others, serves to shew that the modern Egyptian dialect affords many vestiges of its antient language, notwithstanding the efforts of those who have successively subjugated the country, to suppress its use, and to substitute their own in its stead.'

We recommend the whole of this amusing memoir to our readers.

An Historical and Geographical Account of a Voyage from Constantinople to Trebizond, made in the 5th Year of the French Republic; by M. Beauchamps.—Geographers having differed very considerably in laying down the dimensions of the Black Sea, particularly its extent from east to west, M. Beauchamps was sent by the French Government to take some astronomical observations on its banks, and to establish such data as might assist in ascertaining its exact position and dimensions. For this purpose, he repaired to Constantinople; and, after various delays and difficulties respecting his passport from Turkish rulers, he sailed for Trebizond, and arrived there in safety. As his *firman* or passport described him only as a naturalist, he could not avow the express object of his voyage: but he contrived to make such observations as enabled him to ascertain the true longitude of the place. In recapitulating the subject after numerous trials, he states that the distances of the moon from the sun give the difference of longitude between

Paris and Trebizond to be -	37°	19′	0″
The sea time-keeper - -	37	17	30
The satellites of Jupiter -	37	17	45

The

The medium of these three observations is 37° 18′ 15″. M. *Bonne*, therefore, was in a very great error when he stated the difference of longitude between Paris and Trebizond to be 42° 57′; the error, indeed, is not less than 5° 39′, equal to eighty-five leagues in the parallel of 41°, the latitude of Trebizond.—The correction of such an error is of importance to geography: but, since the free navigation of the Black Sea is now granted to us and to the French, various opportunities will be afforded for ascertaining its exact figure and extent, and the relative position of its different ports.

M. Beauchamps, on leaving Trebizond, represents it as a city only in name, and as in fact a most wretched place, though charmingly situated; where he could not stir without a guard, where it is dangerous to be inquisitive, and where no traces of the abode of the Greek Emperors now remain. Hence he sailed to Sinope and other places, and made a variety of observations, noticing also some beautiful remains of antiquity: but of these it is not in our power to copy the detail.

Memoir on the Geographical Position of Cairo, and of other Places in Lower Egypt; by M. Nouet.—This memoir, like the preceding, is a long paper, and incapable of satisfactory abridgement. It contains a series of astronomical and other observations, with tables stating the various results. It appears that the situation of

	Longitude.	N. Latitude.
Alexandria (at the Pharos) is	27° 35′ 0″	—31° 13′ 5″
Cairo (at the house of the Institute) - -	28 58 0	—30 3 20
Rosetta (at the house of the Arabian scribe) - -	28 11 30	—

To this paper are subjoined *Meteorological Observations made with Reaumur's Thermometer, and with Hygrometers*, by M. Desgenettes, and communicated to the author of the preceding memoir, to serve as materials for the natural and medical history of the Army of the East.

Observations on the Weight of the Air, the Direction of the Winds, and the State of the Atmosphere, communicated to M. Desgenettes, by M. Coutelle.—These two papers consist merely of tables, in which the height of the mercury in the barometer and thermometer, the points from which the wind blew, and the dry or moist state of the atmosphere, are exhibited, as in other meteorological journals.

Of a similar nature are two other papers by M. Nouet; one intitled, *On the Geographical Position of different Places in Egypt, communicated to M. Jacotin;* and the other, *Astronomical Observations*

vations made in Upper Egypt, to determine the Position of several Places, and to ascertain the Course of the Nile from Siene to Cairo.—In the former of these papers, the longitude of Alexandria at the Pharos is stated to be 27° 25′; and that of Rosetta, at the northern Minaret, 28° 8′ 5″. Another table, which gives the reciprocal distances, makes Cairo to be distant from Alexandria 95016 toises, or 41,6 leagues, reckoning 2283 toises to the league; Alexandria from Rosetta 29342 toises, or 12,8 leagues, and Cairo from Rosetta 87501 toises, or 38,3 leagues. The latter paper gives the longitude of Siene 30° 34′ 19″, latitude 24° 8′ 6″; of the island of Philæ 30° 33′ 46″, latitude 24° 3′ 48″; and of Luxor 30° 19′ 6″, latitude 25° 43′. The palace of Memnon, 30° 17′ 44″, latitude 25° 44′ 30″. The exact position of many other places is laid down with equal apparent accuracy.

M. Nouet also furnishes a chronological paper, intitled *A Report on the Correspondence of the Styles adopted by different People.*—In chronological reckonings, it is very necessary to attend to this circumstance, of which the new French calendar is an ample proof. M. Nouet explains the Julian year, the reformation of the calendar by Pope Gregory XIII, and mentions our adoption of the Gregorian reckoning under the name of the New Style in 1752, while France and other countries adhered to the Julian style. Hence, he passes to the New French style or æra,—viz. the foundation of the Republic, which was decreed to commence on the 22d of September, 1792, the day of the true equinox; after which, every year was to begin exactly on the day of the true autumnal equinox at Paris. Hence it is made the care of astronomy to fix the first day of each year; and for ever to maintain an exact correspondence between the commencement of the French year, and the epoch of the true autumnal equinox.—The author next mentions the Turkish epoch, the Hegyra, which commenced July 16, 622, of the Christian æra; and he details other particulars relative to the reckoning of time among the Turks and Arabs, which must have been useful to his countrymen while they were in Egypt.

It is well known that the Greeks still adhere to the Julian reckoning, and have not adopted the Gregorian correction of the calendar.

The Copts, M. Nouet concludes with observing, date from the Dioclesian persecution of them, which they term the style of the martyrs; and the first day of their year 1516 answers to our 9th of September, 1799.

Mo-y.

A Memoir on the Sands of the Desart, by M. L. Costaz, presents a striking picture of those dreary and hazardous

wastes. The sands, he observes, are composed of quartzous particles, without the admixture of any other matter. Their white colour, and the ease with which their accumulation adapts itself to the surface of the ground, give the country which they occupy the appearance of being covered with snow; and, by moonlight, the deception is complete. Fresh sands are raised every day from the sea. The waves throw them on shore, where they are caught by the winds, and blown into the interior part of the country The sandy mountains are formed on the nucleus of trees or bushes, which form a sort of bar, that often increases to a very considerable magnitude by successive accumulations.—The succeeding observations on the movements of the sand-hills contain nothing which can be new to an inhabitant of the sea-coast in Europe. M. COSTAZ thinks that, by digging near the foot of the sand-hills, fresher water may be procured than in the other parts of the desart, in consequence of the filtration of rain-water through those eminences.

We have next *a second Part of the Explanation of the Plan of Alexandria, presented to the Institute* by M. LE PERE, Chief Engineer of Bridges and Roads.—Among other interesting observations, the writer remarks that the prevailing winds direct the efforts of the waves on the eastern side of the coast; part of the old city has been thus destroyed; and an island has been swallowed up, in proportion as the promontory of Lochias has been undermined by the surge.—The necessity of clearing and deepening the Canal of Alexandria is strongly maintained.

Extract from a Memoir on the Mekkyas (Mégyâs) of Raoudah, by the same.—This is the famous pillar, on which the rise and sinking of the Nile are observed; the real state of which has been made a subject of so much mystery. The present writer speaks of Mr. Bruce's discovery of the Sources of the Nile as still doubtful. He thinks it possible that, by a proper system of irrigation, Egypt may be restored to its antient fertility.

Memoir relative to the Canal of Alexandria; by Messrs. LANCRET and CHABROL.—The authors suppose that the present canal, which supplies Alexandria, has been formed by the reunion of several antient canals, successively produced. This idea explains the irregular and winding course of the work, which might have been carried on in a straight line. They add some directions for rendering this canal constantly navigable, which will now, we fear, be unavailing.

Account of the Fables of Locman, surnamed the Wise; by M. J. J. MARCEL.—An Arabian edition of these Fables is

here announced, with a French translation. The identity of Locman and the Esop of the Greeks is asserted, with this addition, that there is good reason for believing that Locman was a Negroe. What will those writers say on this subject, who have endeavoured to degrade the Negroes beneath the common standard of human beings?—Locman, says M. MARCEL, was of the race of *Hhabechy*, Abyssinian or Ethiopian slaves, with thick lips and curling hair, who are brought from the interior of Africa, to be sold in different countries. He was thus transported, and sold among the Hebrews, under the reigns of David and Solomon; and his occupation was that of a shepherd, which allowed him sufficient leisure for composing his Fables, and Proverbial Maxims.—It seems, then, that while we have been triumphing over the supposed mental imbecility of the Africans, we owe a great part of our boasted moral wisdom to the genius of a Negroe-Slave!

A small collection of fables only remains to us, out of a prodigious number of Locman's productions. His memory is still regarded in the East with veneration: the Orientals generally distinguish him by the title of El-hhakym, the Wise; and in order to express any thing impossible, they have a proverb of *endeavouring to instruct Locman.* He is quoted with respect in different parts of the Koran, and several Mohammedan doctors give him the titles of *Saint* and *Prophet.*

Observations on Diseases, and particularly on Dysentery, in the Army of the East; by M. BRUANT.—The dysentery appears to have been a chronic disease, attended with little danger, and was chiefly experienced by those detachments which were exposed to the hardships of the climate. Vomiting was found of particular service in this complaint, especially by means of ipecacuanha: purging answered very well, after the first orsecond emetic: but the author thinks that it did not succeed when employed in the first instance.

Essay on the Physical and Medical Topography of Damietta; by M. SAVARESI. The fields near Damietta are chiefly used for the cultivation of rice; and the inhabitants consequently suffer from diseases occasioned by moisture. In addition to this circumstance, they live much on salted meats, and are persuaded by their empirics that eggs are pernicious, so that they never taste them when indisposed. The town is extremely dirty, and the people seem to delight in living amid all kinds of filth.—In cases of ophthalmia, they use a tonic collyrium, composed of equal parts of walnuts and antimony, powdered, and mixed up with vinegar: which remedy is said to be efficacious. M. SAVARESI speaks with great admiration of the Psylli.

In the author's account of the prevalent diseases at Damietta, he refers them to four heads; diarrhœa, dysentery, ophthalmia, and tertian fever. An epidemic fever (synochus) took place, when rain and fogs were brought on by the south winds: it was accompanied with a severe affection of the lymphatic system; and when glandular swellings did not ensue, the patient died. M. SAVARESI terms this disease *synochus lymphaticus*. It agrees in every respect with the description which writers have given of the plague. The remedies employed were laxatives, diaphoretics, and antiseptics.

The same author next gives a *Description of the Egyptian Ophthalmia*. The causes of this endemic are referred to the action of a burning sun, in a flat country, where the soil is argillaceous and chalky, and contains the nitrate of pot-ash ready-formed, natron, and the muriate of soda. The days are clear and scorching: the nights are cold, damp, and cloudy. Not only the human species, but brute animals, suffer from these causes. Most of the dogs are blind, or one-eyed.—M. SAVARESI's description of the different species of ophthalmia contains no addition to our knowlege on the subject, nor is there any thing new in the method of cure. He says that it is easy to prevent the disease by attending to a few simple rules; viz. to avoid exposure to the sun with the head bare, or to the night air without proper covering; to bathe the eyes repeatedly, in the course of the day, with vinegar or lemon-juice mixed with water; or, if the eyes have been weakened by exposure to light or moisture, stimulating liquors must be introduced into them, &c.

The Physical and Medical Topography of Old Cairo; by M. RENATI.—This paper contains a lively and agreeable description of this remarkable city. The author expatiates on the annual overflowing of the Nile, and considers the continuance of its benefits as endangered by the ignorance and supineness of the present possessors. He imputes the increase of the desarts, and the desolation of many antient cities, to the cessation of those labours in deepening the bed of the river, and clearing its canals, which were injoined in Antient Egypt.

After having drawn an animated picture of the present Egyptians, whose defects seem to originate in a great measure from oppression, he mentions that, notwithstanding the healthiness of the climate and the sobriety of the people, Cairo destroys a great share of the population: a circumstance which arises from two prevailing diseases, the plague, and the rickets: the former often sweeping away one third of the inhabitants. He imputes the frequency of ophthalmia to the bril-

liancy of the sun, and to the particles of heated sand which float in the air.

Notes on the Diseases which prevailed during a part of 1799, *in the Military Hospital of Old Cairo;* by M. BARBÉS.—It is here stated that, in Egypt, during the month of November, and in the beginning of December, the days are burning and the nights freezing. The sun is excessively hot from ten o'clock in the morning till two in the afternoon; and the alteration to cold is felt about one in the morning. Then those who sleep in the open air are awakened, and obliged to bestir themselves to procure fire. Cold and penetrating fogs succeed, which inevitably produce diseases. Those which appeared at first were fevers of different types, rheumatism, and dysentery; afterward, as the nightly cold predominated, they assumed more of a catarrhal character, and at length inflammatory complaints prevailed. Like the other French practitioners, this author ascribes great efficacy to emetics in dysentery, especially when they were followed by opiates and blisters.

Fragment of a Collection of Medical Observations respecting the French Army in the East; by M. DESGENETTES.—This paper relates chiefly to the progress of the plague, in the Military Hospitals. The details, into which we cannot enter, tend to confirm an old observation, that soldiers are generally most healthy while they are engaged in active service; and that they become subject to epidemic diseases when they are stationary in camps, and not sufficiently protected from the variations of the seasons.

The volume is concluded by an address to M. *Desgenettes*, from the supreme Divan of Cairo, thanking him for a dissertation which he had sent to them, in Arabic, on the Cure of the Small-pox, and which was dispersed widely in *Æthiopia*. It does not appear whether he recommended inoculation.

We have certainly met with instructive papers in this work: but, in general, they are only promises of future intelligence, which we shall be glad to receive.

See pp. 525, 528. Fer.

Art. XIII. *Reise durch Deutschland,* &c. *i. e.* Travels through Germany, Denmark, Sweden, Norway, and a Part of Italy, in the Years 1797, 1798, 1799. By CHARLES GOTTLOB KUTTNER. Crown 8vo. 4 Vols. Leipzig. 1802.

WE have perused these travels with a considerable degree of interest, since we have found in M. KUTTNER no ordinary tourist. His attention has been directed to every object; and his descriptions, though circumstantial, are delivered

livered not only in a correct but in an animated style. We have been well informed that the work is in much request on the Continent, particularly for its accounts of *Vienna*, *Sweden*, *Copenhagen*, *Hamburgh*, *Trieste*, &c., and for the marks of strict adherence to truth with which the whole narrative is stamped. M. KUTTNER's manner of relating the occurrences that befel him, the little events which characterize the peasantry of the different countries visited, the mode of life of the natives in general, &c. undoubtedly render his publication both entertaining and instructive.

About half of the first volume relates to *Hamburgh*; and from this part we shall lay before the reader an account of the public entertainments in that free imperial city. The work is composed in the form of letters, of which the tenth relates to this subject. After having delivered an unfavourable opinion of the state of the German stage in general, the author says:

'At *Hamburgh*, also, the German theatre is far from being an elegant whole.—It is a curious circumstance that even here, at this northern extremity of Germany, I found last summer a French company of comedians; who, without being distinguished by performers of the first magnitude, had among them such a number of moderately good actors and actresses, that they not only formed a very agreeable combination, but played so well together, that I have seen few provincial theatres in England and France which pleased me better.—

'The German playhouse has of late undergone some alterations. On my coming hither, I found that *Schræder* had for some time past ceased to act. The report was, that the good reception given to the French drama here had put him out of humour. However, he still retains the management: but this also, it is currently said, he intends to resign.—Nothing is more difficult than to guide the helm of theatrical politics. I really and truly believe that many great ministers of an empire would find it beyond their skill! The whole company was split into parties, and every one of the chiefs played his own game; whence, as usual, the public were the greatest sufferers. They even proceeded so far that the magistracy was obliged to interpose, and decide their differences by authority. Since that time, M. *Schræder* has not only resumed the management, but has likewise resolved again to act. I have had the pleasure of seeing him perform several times, and consider him as a very capital player. —Many people affirm that he no longer is what he formerly was. That may be: but it is also very possible that these judges may mistake, and that the change which they think they perceive in *Schræder* has been wrought in themselves. In our early years, we are much disposed to contemplate certain objects with fondness, which in maturer age we submit to a far more severe examination. We habituate ourselves to that which delights us, ere we can be proper judges of its merits; and when our judgment is enlarged and refined, we still remain so strongly attached to what gave us pleasure

in our better days, that we adopt, as the standard of perfection, a decision which in reality is derived only from priority of impression.

'In the account of *Hamburgh* by M. *Von Hess*, I find that so early as 1677 a playhouse was built in this city, on the identical spot on which the present stands. It was opened with the opera of "Adam and Eve, a sacred drama, with music." Here also was acted "*Ancile Romanum*," "*La Schiava Fortunata*," "*Michael and David*," "*the Birth of Christ*," &c. *Schœnemann* came to Hamburgh in 1741, and performed the *Cid*, &c. Since that time he, *Koch*, and *Ackermann*, played alternately. The last met with such success that he demolished the old opera-house, and in 1765 erected the present edifice. It is said to be capable of containing thirteen hundred spectators, and the highest receipt has been fifteen hundred marks.—Considered as a structure, it is not only no ornament to the city, but it is likewise very disagreeably situated; both the entrance as well as the outlet opening into two narrow lanes, which are extremely inconvenient to foot-passengers. The compass of this building, and its architectural character, with all its dependencies, are a disgrace to so populous, important, and opulent a city as Hamburgh.—The French theatre is not far from it, equally inelegant, and too small; though the avenues to it are better.

'So much puritanism still prevails at *Hamburgh*, at least in this respect, that on Saturdays, Sundays, holidays, and what are called holy eves, no plays are allowed to be performed.

'The Coffee-Houses, which may be reckoned among the places of entertainment belonging to a city, here differ widely from those in the inland parts of Germany. They are not only the resort of the idle and the inquisitive, but people of business repair to them on many accounts; and in those which are situated near to the exchange, very important affairs are often transacted. All pieces of intelligence from the various parts of Europe now find their way with incredible rapidity to Hamburgh, and get into circulation through the coffee-houses. They are amply provided with newspapers; and, besides the principal of those published in Germany, I observe several French and English prints. Every body here being more or less concerned in trade, all take a great interest in the news of the day. Here is none of that indolent repose, of which I have uniformly complained in most of the towns of Germany; all is activity and life, motion, bustle, and energy; and all that can be wanted in the whole world is here brought daily to market. We have also an English coffee-house, kept by a Scotchman, where may be read the English, German, and French newspapers.—The principal coffee-houses I have always found full and very animated. In the rooms in which it is customary to talk aloud, the noise is often enough to stun one; and then generally some Coryphæus gets up, who harangues on a political subject. As in these houses every one utters what he pleases, without caring by whom he is overheard, the government being totally indifferent to all that is said in public places, you may easily imagine what a torrent of crude, trite, shallow notions is here poured out. Those who have the least knowlege and the worst digestion talk, as usual, the most and the loudest. Such a motley herd as are

seen

seen in these places, the droll caricatures of all kinds, the diversity of persons of different countries, the various sallies of temper, and the bold opinions continually advanced, amused me greatly at first: but I soon became tired of these coffee-house orators, and retreated gradually to the quietest rooms, in which I could read or reflect without molestation.—On the whole, the Hamburgh coffee-houses have a great resemblance to the English, except that they are not also eating-houses, as the latter are.

'Those who want merely to see the papers, and to obtain news, find themselves better suited in the *Harmony* than in the coffee-houses. This indeed is not a public place: but even a stranger, who has made but little acquaintance, will find it easy to gain admission. It is one of those societies which are now formed under the names of Harmonies, clubs, casinos, &c. in all the principal towns of Germany and some other countries of Europe; this of Hamburgh, however, is superior to such of the kind as I saw at the Hague, at Berlin, Dresden, Leipsig, and Brunswick. It is not so much devoted to conversation as to reading. There are rooms, it is true, for play and for conversation: but I have seldom found much company in them, considering that the regular members are four hundred. I have hitherto mostly frequented the reading-room, in which there is no talking; or, if a person has any thing in particular to say to his friend, they retire to one of the windows and speak in whispers. This room is always much frequented, and is extremely well fitted up. Besides a very great number of newspapers in all languages, the journals and magazines are abundant, with a multitude of other new publications that are brought hither as soon as they appear. A man appointed for that purpose writes down in a particular book whatever comes in the course of the day; so that at any hour all the new things may be seen at one view. Strangers are admitted gratis during one month, for which permission they receive a ticket. That period being elapsed, they must renew their ticket, and every month pay a few marks, during, I think, six months; after which they cease to be strangers, and as such are no longer admitted. How great is the number of strangers here introduced in the course of a year may be judged from this circumstance, that in July I found the number of names to be already two hundred and fifty in that year.

'Among the public entertainments of *Hamburgh*, must be reckoned in summer the Vauxhall. It is curious that this entertainment came originally from England, where there is so much rainy weather, and where it is at all times extremely unsettled: whereas in southern countries, where it would be so agreeable to pass a part of the night in the open air, they know very little about a Vauxhall; and in all Italy I can recollect no more than one, besides that at Milan.—The climate of Hamburgh is still less than that of England to be trusted for such an entertainment; and I should think that the proprietors can reap no great profits from it. The last was a shocking summer, and I perceived that the advertised Vauxhall was obliged to be repeatedly put off from time to time. Persons who frequently go thither are always complaining of the cold, of getting defluxions,

rheumatisms, &c.—The place is very inconsiderable in extent, the illumination and the decorations are meagre, and all the refreshments are extremely dear. In short, except the Vauxhall near London, I have never anywhere found one that could properly be styled a place of agreeable recreation.

'On the *Binnenalster*, near the *Yungfernstieg*, a number of boats ply for parties of pleasure. Those who live at a distance from a lake, or a considerable river, are apt to imagine that nothing can be more delightful than to form parties of pleasure by water, and that the inhabitants must naturally often indulge in them: but, alas! experience shews the contrary. When I have been in these parties, they have rarely answered to expectation; and I am inclined to think that little use in this respect is made of the Elbe and the two lakes.

'In winter, concerts and balls are given, as in all the opulent towns of Germany. The concerts are not remarkable. Of the balls, the principal, and where the best company is seen, are those which are given on the *Posselhofe*.'

Speaking of the inns on the roads in Sweden, M. KUTTNER observes that they are in general decried by travellers as abominably bad; and, he continues,

'I am ready to allow that, on our long journey through this country, we might put up at some that were but indifferent: but most of these are easily avoided by occasionally lengthening or shortening a day's journey. In all that I have hitherto seen, I found the rooms thinly strewn with the leaves of the fir and the pine, or the young larch tree. Porcelaine is in common use, (which is more than can be said of the inns in France,) silver utensils are generally seen, and the plates and dishes are of Staffordshire ware, or, as it is called in Germany, English stoneware. It would be difficult to name the man who ever instituted for his country so prodigious an article of commerce as Wedgewood, in bringing the earthen ware to such a pitch of perfection; and which is used from one extremity of Europe to the other, as the general table-service, both by the rich and by the poor. It is one of the greatest things that any one man ever yet performed.'

In order that our readers may participate freely in the satisfaction which we have received from accompanying this ingenious and sprightly traveller in his perambulations, we shall make our extracts as copious as our limits will allow. Where the matter is so various and so interesting, it is indeed difficult to select: but, when our choice is fixed, we must confess that we find it more difficult to know where to stop.

'*Schleswig*, in Denmark, (says the author,) is a charming city, and of so curious a construction that I have seldom seen any like it: though, in general, it may be compared with a capital of one of the democratic cantons of Switzerland. In some parts, it appears to be rather contiguous groupes of country-houses than a compact town. On one side we see houses; while on the other we have a full prospect of the charms of nature in the open country. Presently the street breaks off

off abruptly, and not a house is to be seen either on the right hand or the left. It has, however, one long main street, which in fact forms the principal part of the city: but even here are many houses entirely separated from the rest, inclosed within their own court yards or gardens. The houses themselves also have a very rural aspect, being mostly small, several of them consisting merely of a ground floor, and the generality having only one upper story; those with two are extremely rare. Most of them are constructed solely of wood, but have so cheerful, cleanly, and hospitable an appearance, are so neatly painted, and the windows kept so brilliantly clean, that at times I could have fancied myself either in England or Holland. The little towns of the latter country, however, bear a greater resemblance to *Schlesvig*; for as to any thing grand and majestic, it will here be sought in vain, though there are a great many handsome, substantial, and even elegant mansions.

'The attention to cleanliness is here so great, that I cannot recollect to have seen one dirty-looking house, or an unclean window, excepting at the palace, of which I shall presently take notice.—*Busching* says that the whole length of *Schlesvig* is half a German mile; and I take it to be that at least. However, it is by no means adequately peopled; nor can it be deemed a large town, since it has no depth, and in many parts consists of a single street. It runs round the whole upper part of the long inlet from the sea called the Schley, making a great figure from the water-side, or even when viewed from an elevated station, because then all the better and more considerable houses attract the eye. Most of these belong to the nobility, who are very numerous, and come hither in the winter season from all parts of the dukedom, and from the islands. This place being the seat of the viceroy, and having a court, it may properly be considered as a capital city: but it has, however, scarcely any commerce, and its capacious and safe harbour is of no benefit, on account of its being too shallow at the mouth; which is one among other causes that have rendered *Flensburg* the mart for the commerce of the country.

'After we had traversed the greater part of the town longitudinally, we came to the cathedral; which, though very old and ugly, is a truly interesting object to the spectator, as comprising in some measure the history of art and taste in these parts for several centuries past. I have scarcely ever seen a building of this kind so overcharged with monuments, denoting the wealth and pomp of the families here interred. All the columns are covered with busts, statues, pictures, &c.; and several families have large burial chapels, where the dead are exposed in monstrous coffins of marble, lead, or copper. In one of these chapels, repose the antient dukes of *Schlesvig*; and against the wall are placed their busts in white marble. Here are likewise the tombs of several bishops. King Frederic I. of Denmark, who died in 1534, has a large marble sepulchre, with a number of statues, which are really not bad. Of the other works of art, as might be expected, some are tolerably well executed, and some miserable performances.

'I parti-

'I particularly remarked an altar of antient German workmanship, such as I have sometimes found in the interior of Germany, but more frequently in the south and north. The figures are sculptured in wood, and almost innumerable, representing entire stories from the Bible: but, being richly gilt, the excellency of the workmanship is somewhat obscured, as it is thus deprived of its sharpness. Notwithstanding this, however, several of the figures and groupes strike the eye of the beholder as being well executed.

'The castle or palace of *Gottorp* is not considered as a part of the town, and is often mentioned as lying at some distance from it. It is occasionally said, *Gottorp*, near *Schlesvig*: but it stands so near to it, that it may with propriety be deemed a part of it. It was in former times the residence of the dukes, and is a spacious respectable edifice, with a garden belonging to it, extending on an eminence, and affording a beautiful prospect of the surrounding country. On the summit, stands a summer-house, in which was formerly kept the famous globe that was afterward sent to Petersburg. We were shewn into the apartment, whence the prospect is uncommonly fine. Here was nothing else that deserved much notice; and, a few of the lodging rooms excepted, so little attention is paid to cleanliness, that in the passages and large halls, I was not able to see through the glass of the windows. All were so incrusted with dust and dirt, that I imagined the building had long been deserted: but I learnt that the family regularly reside here during the greater part of the year, that the younger branches at that moment inhabited it; and that the parents had only quitted it a few days before, in order to go to a neighbouring country seat belonging to Prince Charles of Hesse-Cassel, viceroy of *Schlesvig* and *Holstein*, who married the princess Louisa, daughter of Frederic V. king of Denmark, and mother of the crown-princess of that country. When the family is here, court-days are regularly kept, on which, as I am informed, the company frequently consists of above a hundred persons.'—

'*Sonderburg*, on the isle of *Alsen*, June 23.—We left *Schlesvig* early this morning, and ascended on foot a hill of considerable height, at the top of which our carriage was waiting for us, while we declined a little to the right of the road, for the sake of taking one more view of the long city, its gulf, and its little island. This done, we proceeded four [German] miles and a half through one of the worst districts of this country, and which is in the neighbourhood of the best: for the country of the Angles (from whom probably the Anglo-Saxons descended, or from whom they at least derived their name) is reckoned the most fertile and best part of the duchy of *Schlesvig*. It is about four [German] miles long in every direction, having the *Schley* to the north, the *Baltic* to the east, and the bay of *Flensburg* to the west, for its boundaries; while it is separated by the road from *Schlesvig* to *Flensburg*, at some distance from the inland provinces of the duchy.'

The author then proceeds to give an account of *Flensburg* and *Apenrade*, with his usual vivacity and accuracy. Indeed, he

he has the happy art of taking us by the hand, as it were, in all his descriptions; placing us in the same situations with himself; and actually enabling us to perform the journey without the fatigue or expence of travelling.—He thus continues:

'I was much pleased with the inns of these parts. Every one that I entered between *Eutin* and the borders of *Yutland* was superior to any that I know in the numerous towns and villages lying between *Berlin*, *Dresden*, *Prague*, *Leipsig*, *Gotha*, *Magdeburg*, and *Brunswic*; but the house of the innkeeper *Hass* in *Schelsvig* and the posthouse at *Apenrade* are two of the best inns that I have anywhere found; though they are not so large and magnificent as the Polish hotel at *Dresden*, or the most famous one at *Frankfort*. The rooms have not that grand and sumptuous appearance: but for real conveniency, neatness, propriety, and cheerfulness, together with excellent provisions, they are all that a man can desire. That in which we dined at *Apenrade* was elegantly papered, contained two commodes of fine mahogany, and a couple of tables of the same wood. In the adjacent chambers, were beds of chintz furniture, with counterpanes and linen of the best sort. The room in which I slept at *Schlesvig* was hung with Chinese silk. At *Plœn*, *Flensburg*, and other places, I found whole tables set out with beautiful porcelaine, both for use and luxury. Even in the inn at *Sonderburg*, by no means famous for its elegance, I perceived great store of glass and fine porcelain, and among them a genuine china vase of uncommon beauty; such as are sometimes seen placed upon cabinets and in beaufets, for ornament, but which here stood—under my bed.'

In this second volume, our traveller proceeds through Denmark and Sweden, describing all the objects of curiosity and taste; together with such particulars as must greatly facilitate the journey to all who shall hereafter pursue that route with his book in their carriage: but the reader is not to imagine that the author confines himself to mere description; he reasons scientifically on the objects of trade, manufactures, and commerce; compares them with those of several other countries, particularly those of England, with which he seems to be well acquainted; and enters largely into the structure of languages, the working of mines, the state of population, and other matters of judicious research.

Volume III. conducts us to Vienna, on which the author expatiates much at large in his entertaining manner. Towards the conclusion, he tells us that, excepting the English, he knows of no people who take so great an interest in public transactions as the inhabitants of Vienna: only with this difference, that the latter never interfere with the domestic administration of the country. The Vienner takes it for granted that all this is managed in the best manner possible; and indeed the whole business of government is conducted with the

the utmost secrecy, to which the people are so habituated that they never think of inquiring about it: but every thing that has any relation to foreign politics, peace and war, and the relations in which the country stands towards others, is the constant theme of his discourse; on these matters, his head is incessantly employed; in them he takes the warmest participation; and respecting them his tongue is never at rest in any of the coffee-houses and places of public resort. All the foes of his country are his personal enemies. From the same principle, he loves its allies, as long as he believes them to act honestly, and laments every adverse occurrence that happens to a country whose welfare is associated with his own.

'What doleful countenances (says our traveller,) have I not seen in the course of this winter, when any bad news came from Naples; and how were the wrinkles smoothed on every face, on the arrival of some exhilarating lies in private letters from Italy!—The victory at Aboukir scarcely occasioned more jubilee at London than in Vienna, and Lord Nelson was not there a greater hero with the populace than he was here. The master of an English vessel, passing through the city shortly after the battle, left a plan of the position of the fleets; which was immediately engraven, and a large impression was bought up withthe greatest avidity. At my arrival, crowds of people were still standing before the shops at which these prints were to be obtained. Snuff-boxes also were made with Nelson's portrait on the lids, which were sold in great numbers; and, though the workmanship and materials were sufficiently ordinary, they were in general use even among persons not of ordinary appearance. A print of the hero likewise, in various sizes, was published; and shopkeepers of different denominations put up his figure over their doors, and called their shops after his name, by which they found their custom increase.

'At the opening of the present campaign, when we had accounts of victories rapidly and gloriously succeeding each other, a great part of the public were absolutely in a kind of perpetual intoxication. The Gazette appears only twice in a week: but, on the arrival of any important dispatches, it gave an additional sheet, for which the people so eagerly pressed, that servants were often obliged to wait upwards of an hour before they could obtain the paper.

'In this manner, the Vienners always make common cause with their prince. If any thing goes wrong, they never find fault with the government, nor think that it can possibly be owing to any neglect or mistake of theirs: on the contrary, they pity their sovereign, pity his brave warriors, nay even pity the minister, unless he has taken particular pains to render the people dissatisfied with him.

'From the same disposition, arises the extreme rancour which they entertain against the Prussians, and which shews itself on all occasions. On this subject, their old wounds still smart. They have never forgiven the Prussians for the capture of Silesia; for having a second time, and that for seven years together, fought against Maria Theresa; and for having prevented the Austrians in 1778 from realizing their just pretensions to Bavaria.—The Vienner is firmly con-

vinced that Joseph would then have conquered the great Frederic, had not his mother tied up his hands by peremptorily protesting against all bloodshed. These old wounds were hardly skinned over, when the war of the coalition broke out; and the separate peace, which Prussia shortly afterward made, roused afresh the resentment of the Austrians, which was not abated by the determined resolution of the present king not to enter into the new coalition. The animosity is now at such a height, that it frequently manifests itself even in mixed companies, and breaks out in terms that by no means savour of Christian meekness. No traveller from any part of the Prussian monarchy can find any pleasure in a visit to Vienna, since numbers here so far forget themselves as to say things that must be extremely offensive to a Prussian ear. Consequently, a traveller from that country is scarcely ever seen in this city.

'The expedition to Champagne is another subject that is never mentioned with moderation at Vienna. This indeed is an inexhaustible fund of exasperation; and even many of the officers who served in that campaign join in bitter complaints against the conductors of it. They relate the whole transaction in a manner widely different from that in which we have been told it in northern Germany.'

The fourth volume conducts us in the same pleasant manner through Italy, and back again to Hamburgh: but we have already given such long extracts, that we cannot afford room for any of the particulars in which this volume abounds. In Italy, indeed, the path is so much beaten, that it would be difficult to find new objects of attention.

To conclude; we have received so much satisfaction from the perusal of this book, that we cannot refrain from thinking that a good translation of it would not be unacceptable to the British public.

Tooke.

ART. XIV. *Traité de Mecanique élémentaire*, &c.; *i. e.* A Treatise on Elementary Mechanics, for the Use of the Pupils of the Polytechnic School; arranged according to the Method of *R. Prony*, one of the Founders of that School, and intended as an Introduction to his "Philosophical Mechanics." By L. B. FRANCŒUR, one of the Teachers in that School. 8vo. Paris. 1801. Imported by De Boffe, London.

NEARLY all authors, in their introductions, state some motive as having impelled them to publish; and among the motives assigned, we scarcely ever find the desire of fame or of profit: yet philosophers tell us, and we know it ourselves, that these hopes have a general, permanent, and powerful influence. Are authors, then, exempt from their influence; or do they sometimes conceal the actual reasons for not "sparing perishable paper?"

The

The motive alleged by M. FRANCOEUR is the wish of furnishing an easy introduction to the very profound and abstruse publications of *La Grange*, *Prony*, and *La Place*, published under the titles of Analytical, Philosophical, and Celestial Mechanics *: which, it is true, are adapted to the comprehension of the learned alone. A work, then, which really furnished the student with knowlege sufficient for the comprehension of the above mentioned treatises, would be a valuable acquisition: for it is a fact worthy of notice, that a series of books cannot be pointed out, which enable the student to understand what, for instance, *La Place* has written in his *Mecanique Celeste*, or *La Grange* in his *Mecanique Analytique*; except that series be made so large, that much useless matter will be unprofitably studied, or much necessary matter tediously reperused. Hence it is that, since proper treatises are wanting, instructors and tutors are useful, who serve to fill up the chasms of recorded science, and to supply the deficiencies of written knowlege.

Whatever be the talents of M. FRANCOEUR, he has not completed the sketch which he makes in his Introduction, nor composed such a treatise as he has described as necessary to be written. It is true that he has collected much valuable matter, and displayed considerable reading; that his comments are frequently made with clearness, and his alterations with judgment: but difficult and easy discussions are here so indiscriminately mixed together, that supplements and illustrations are very necessary even for this *supplemental* and *illutsrative* work.

The work is divided into four Books, on *Statics*, *Dynamics*, *Hydrostatics*, and *Hydronamics*; the last book is short. In the beginning of Book 1st, are given two demonstrations of the resolution of forces, or, as the French usually call it, of the '*parallelogramme des forces*:' one of which the author says is intirely elementary, and the other rests on principles of analysis the most ingenious. Neither of them, however, in our judgment, is free from objections; for, in the first, waiving all other remarks, we observe a manifest shifting of the hypothesis; and in the second, extracted from the profound treatise of *La Place* (*Mécanique Celeste*), we have something assumed, which, as it is not self-evident, ought to have been *formally* assumed.

This volume is a thick octavo, closely printed; and, in order to analyze it fully, many pages would be required: but its want of originality is a sufficient reason for our declining this task. Our readers will perceive that we do not feel warranted in commending it highly, although we readily confess that it is a performance far above the reach of ordinary talents and acquirements. R.W.

* See our late Appendixes.

ART.

ART. XV. *Des Homonymes Français*, &c.; *i. e.* French Homonyms, or Words which, in that Language, resemble one another in Sound, but differ in Sense. By L. PHILIPON-LA-MADELAINE, Honorary Associate of the Athenæum at Lyons. 8vo. pp. 438. Paris. 1802. De Boffe, London. Price 6s.

OUR neighbours have long set us a laudable example of attention to the refinements of their language; and they have found their reward in the polish and perspicuity which they have given to it. They have also thus ensured to their literature, encouragement far beyond that which any other country can boast, and have occasioned the French to become the diplomatic tongue. The synonyms of the Abbé *Girard* display a fine original turn; and the ability and acuteness conspicuous in that work, with the many instances of wit and point with which it abounds, are probably known to most of our readers. Mrs. Piozzi's late publication on the same subject, in our own language, though entertaining and not destitute of merit, by no means supersedes the necessity of farther labour in this field. Dr. Aikin, in the first volume of his Letters to his Son, affords a happy specimen of his talent in this way, and makes us wish that he had pursued it.

Homonyms, though a subject less instructive and less interesting than synonyms, offer many opportunities, of which the author before us successfully and happily avails himself, for nice and ingenious criticisms on grammar, orthography, and style. The work is much in the manner of that of *Girard*; and we shall not disparage the author by saying that he does not fall greatly short of his model. To those who study the French language, therefore, or those who intend to travel in that country with the view of improving themselves in their knowlege of its tongue, we recommend this volume as a valuable appendage to the *Synonymes Français*. For a similar purpose, also, we would remind them of the utility of M. *de Beauclair*'s *Series of Gallicisms*, of which we have formerly given accounts. See M. R. vols. XV. XVII. and XXV. N. S.

It is obvious that this volume is not susceptible of translation; and that, therefore, we can make no extracts from it, without departing from our usual custom.

Jo.

ART. XVI. *Charles et Marie.—i. e.* Charles and Mary. By the Author of *Adéle de Senange*. 12mo. Paris. 1802. De Boffe, London.

OUR great dramatist observes that "the web of our life is of a mingled yarn;" and novelists in general illustrate this

this maxim, by leading the heroes of their stories through a great variety of adventures, and placing them in situations of the most extravagant contrast. The author of the little volume before us affects none of the sublimities of this art, but contents himself with conducting Charles and Mary along a smooth and easy path, with no other than the ordinary thorns which lovers find in their progress to the Temple of Hymen; such as a little jealousy, or occasionally the transient image of a troubled thought. Cupid plays Charles no tricks; and if the young man's horse had manifested equal gentleness towards his master, there would have been no disaster to interest our compassionate feelings: but that unruly animal throws his rider, and occasions a contusion on the brain, which introduces a delirium, and makes us tremble a moment for the hero's brains. When, however, we find that his mistress would marry him *even when he is out of his senses*, we pronounce him the most favored of lovers, and bid him farewell.

Mrs May

Art. XVII. *Mappemonde celeste*, &c. *i. e.* A general Map of the Heavens; or an Explanation of Astronomical Principles, relative to the terrestrial Globe, and the Knowlege of the Heavens. With the Application of the different elementary Notions of Geometry, Optics, Perspective, and Analytical Calculation, to these two Objects. By J. C. Maclot. 8vo. Paris. 1801. Imported by De Boffe, London. Price 6s. sewed.

Elementary books treating of the same science must necessarily bear a great resemblance to each other; and the praise or blame, to which they are intitled, may be expressed in a very few words. If the arrangements be clear, the explanations perspicuous, and the whole calculated to exhibit a satisfactory view of the subject, the design of the author may be said to be accomplished, and the expectation of the reader gratified. With regard to the publication before us, if we see no striking beauties to display, nor any great faults to expose, we may observe that it fulfils the purpose for which it was intended; viz. that of stating what is already known in science, in a clear and concise form. Indeed it is but justice to acknowlege that we have found in it a considerable mass of information, collected with judgment and perspicuously disposed.

The supplementary part contains several mathematical principles and propositions; which, independently of reference and application, would be useful and interesting, but which are here also calculated to facilitate the comprehension of the preceding treatise.

R.W.

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